

FOLKWAYS AND CUSTOMS

Bell County

Circuit Court days are interesting and often exciting in Bell County. Old clan loyalties, in former years a lurid reality in the life of the mountain people of this section, are still observable at times in the conduct and reactions of court procedure in this 20th century. Mountaineers, roughly dressed, rub elbows with the best dressed urban citizens in a crowded courtroom, and this old clan loyalty sometimes interferes with the administration of justice. Particularly is it so when a case involves some strong family issue. False witnesses arise and men who should testify on the opposing side are run out of the country before a subpoena can be served on them. Occasionally, a clansman, under stress of intense feeling, will resort to the use of the gun in defiance of the ways of ordered law.

An unusual law, harking back to the Old English and early New England curfew laws, is that curfew law, or ordinance, which strictly forbids children of Middlesboro to be on the streets after 9:00 O'clock at night without their parents, or authorized custodians.

Citizens or visitors in this city may have the benefits of artesian water gratis. An artesian well at the corner of the city hall is open to travelers and home people alike.

The old-time farmer of Bell County believes in almanac weather, and, almost religiously, adheres to the zodiacal signs when planting and harvesting crops.

In poorer homes and mining camps of Bell County shuck mattresses and feather beds are still in use, and mattresses made of dry leaves are frequently used. The making of candles has entirely passed out, but soap making is practiced, and also rag carpet making. Quiltings, and other events re-

lated to domestic activities in the household, have been merged into the 4H and Homemakers Clubs, which are largely made up of farmers' wives and children.

An old-time superstition still prevails in more remote sections of the county, that styes (on the eyes) and warts may be "charmed" away by hiding stones in certain places. When the place is forgotten, then styes and warts will disappear.

There are still "yarb doctors" in the county. Certain old men and women who gather such herbs as May Apple roots, ginseng, sassafras, birch and wild cherry bark from the mountains, and, after extracting the juice from these by boiling, sell the results as a tonic for a variety of ailments. Here and there, a peddler is encountered with the tools of his trade packed in a kit on his back, who goes from place to place mending chairs and weaving fresh chair bottoms out of strips of soft bark, termed "splints."

Coal oil and lard are still used by many people for children's throats and chests, in cases of croup, or tonsillitis. Other home-made remedies in use include sulphur and molasses for spring tonic, skin eruptions and eczema; baking soda for burns; polk roots fed to hogs to kill worms; hot meal poultices for boils and burns.

where is it now?

A bit of folk history was the finding among the cliffs near Pineville, in 1869, of a wooden image of a man about two feet high in a sitting position, without legs. The farmer who made the discovery was in search of a fox which had been getting his turkeys. The image, of yellow pine, was thought to have been made by the Indians. Some of the features were marred by the ravages of time, but a pierced ear suggested barbaric decoration, and the

image was a great curiosity to travelers.

B I B L I O G R A P H Y

History of Kentucky Vols. I and II - Collins

Miss Dorothy Sprague, Librarian Middlesboro Library

Mrs. Speed Marsee and Mrs. Mollie Shumate (housewives)

W. E. Yeary (retired traveling minister, 85) and

Harry A. Campbell (World War Veteran, 38) all of Middlesboro, Kentucky

Our Southern Highlands - Horace Kephart
The MacMillan Co., New York, 1922

Local History

Middlesboro, Bell co., Ky

Melle Shumate

In this county each rural community has a number of characters of distinct types, such as the neighborhood boaster, the old country doctor and the oldest and most eccentric settler living there and another character who is usually called a "Walking bureau of information" by the local people.

The neighborhood boaster is not a man that tells tall stories or big lies in order to harm someone but just to keep in practice and out tell some other champion liar. Often this man gets an idea for a story by reading a tale in a school book or sees a picture of a man of importance and from these beginnings makes up a tale to please his own fancy and enlarges it to please his hearers. Some of his yarns are as old as the human race but the professional liar would not admit it. Occasionally he makes up some thing that is original. This character can usually be found laughing around the stove or on the porch of the neighborhood store where he can always have one or more listeners to his tales of prowess during the Civil War or how far years he has been the best "Shot" in the mountains with a rifle.

Next he will go into detail about his various hunting trips and the game he bagged. In the telling he will use such boasts as these: "I can out-run, out-hop, out-jump, throw-out, drag-out, and lick any man in this county. I love the women and I am chock-full of fight. "I can lick my weight in wildcats" "I've got nine sets of jaw teeth, and I am a man eater "I am wild and wooly and full of fleas, I've never been carried below the knees." "I'm as mean as a she wolf, and this is my night to howl".

Davy Crockett of Western Tennessee and later of Texas declared himself

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"half-horse", half- alligator, with a touch of snapping turtle".

Some of these colorful story-tellers quote eminent citizens, now fortunate dead and unable to contact or contest the yarns, when they tell marvelous tales of horrible crimes, miraculous happenings, ghost stories about "hants" and such like, some of their tales can be heard in one form or another in nearly every community such as the stories about Pat and Mike the two Irishmen who were newcomers in America and very unused to our customs and facilities and their funny experiences.

Then there is the old country lawyer who has never passed a bar examination but has been a court house flunky and hanger on so long that he can give one a general synopsis of every important trial that has been held in the past twenty years in his community and the verdict of the jury in each case. Also, being observant and having an excellent memory for names and faces, etc., He knows every family in the county, the individual members of each family and their age. Habits of character and nearly all personal data connected with them. Such a well versed man in family histories was one "Uncle Jeff" Henderson who was killed here a few years back by a train while crossing a trestle. He had been a school teacher in his younger days and his profession and education then, no doubt, gave him the opportunity to gather his data which he retained in his old age. Tradition has it that "Uncle Jeff" who commonly lived alone had a large amount of money which he hid before he died and no one has ever found it, although his old home has been torn down and the premises gone over carefully.

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Local History

The oldest settler living in a community is usually considered with a mixture of respect and curiosity. This is due to the fact that he lived back in the old days when our own parents and grandparents were young and can tell of their interesting deeds. In the "South America" section in Northwestern Bell county, "Uncle" Scott partin, a real old timer now lives. He is a very interesting character. He saw that part of Bell county cleared of its wilderness and settled and he probably has more relatives and descendants living in that "neck of the woods" than any other old man in Bell county. Nearly every other person one meets in that section is a partin or related to them by marriage. Uncle Scott says he "figgers" that he has been good to life and life has been good to him".

The "Walking bureau of information" is another neighborhood type of character that every community has. This maybe a shrewd gossip old woman or a man who has no particular job and makes everyone's business their own. In this instance I have in mind an old lady who lives in my community who does practical nursing. Of course she has an excellent opportunity to hear and observe other people that everything that goes on in a large number of the homes where she nurses. Anytime one cares to stop and listen to her, she has a way of talking in a continuous flow of speech that arrests one's attention, she can tell you the last or latest news in the community and the next person who meets this old lady may hear the latest news about you, whom she has just contacted. Ordinarily this type of person is held in contempt because, as the saying is "they know too much for their own good".

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Belle Shumate

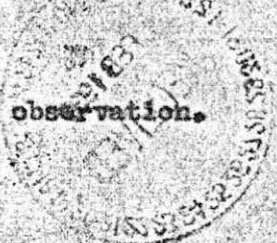
All the above mentioned characters speak the true mountain dialect which contains such pronunciation and expressions as the following list.

Infare, meaning infernal, giv for give, attor-after, chistedhest, sarve-serve, purty-pretty. They also use eyectulations as: Jimmy crickets, La, Me, Dad rat my hide, suffering cats, shot your mouf lawsy day, gosh old hemlock.

Even tho gh there are more educational facilities in the hills than ever before these old story tellers cannot break away from the speech they have used for years and it is only the younger generation that try and can absohb "book larning" as the old timers say. When a son of a daughter goes out and acquires an education and comes back to their home the neighbors look upon them with just a little contempt for they are afearred that they are trying to put on "airs. They also think and make such remarks as they are trying to "lord it over us ignorant people"

The Middlesboro Daily News, "Tidbits of Kentucky Folklore"
by Gordon Wilson, Ph.D Jan. 16, 1937 Page 5, column 6

Personal observation.



Local History

COHIST

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1.

Middlesboro, Bell co., Ky

Helle Shumate

The pack peddlers like the Circuit Riding Preachers have disappeared from these hills, but the pleasure the sight of either brought, we can still remember. It was an event to remember when anyone from the outer world strayed into these hills, especially if he could not speak our language well and could tell of having crossed the ocean. Two or three times a year we saw the pack peddler approaching, usually just before night or mealtime. After he had eaten the mysterious pack was opened and brilliant gew gaws and other unnecessary things were displayed.

While he was displaying his materials, he was kept talking, as to where he had come from, Ireland, or Syria, or even Jerusalem itself. Some of the peddlers would tell stories about their experience, some ^{which} stories were probably ^aimaginary. Each family always bought something. To buy one thing was always enough to satisfy a peddler. He would usually spend the night with one of the families, usually sleeping in the room with the larger boys, and he would tell the family where he spent the night that it would be well enough to sleep on the floor if they would only give him a pallet, (a quilt & pillow) to sleep on/

These peddlers would never harm anyone and later, maybe a few years, they would become business men in the town where they had peddled.

About thirty (30) years ago a pack peddler and his wife came to Harlan county, they stopped overnight at a hotel in Harlan. There were two brothers in the hotel by the name of Overton, they had a room close to the packpeddler and that night when they had gone to their room they heard the pack peddler making up accounts of the day.

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There are those who say that ghosts are the spirits of people who have committed suicide because they were dissatisfied with life.

It is time for a servant girl to seek a new position, if she finds that her hair is falling out.

Never take down a hung horseshoe or you will be hung in its place.

It is a superstitions belief that one should never cut a baby's toe nails until he is one year old lest he become pigeon toed.

Some people believe that the negroes of the Old South possessed a mystic tie-up with the occults. Once a lady from California was visiting in an old Alabama home one summer and she gives this story to prove the belief in such a mystic tie-up. She says: It was a stately house, with wide halls, tall doorways, and ornate ceilings. A great crystal chandelier hung in the room when we sat.

It was a drowsy after noon, so still that even my small boy sat in a sort of contented hush. It was, therefore, a distinct shock to hear someone running through the hall with labored breathing.

Aunt Sudie, a Negro who had nursed two generations in that house, appeared in the doorway gasping, "Fo' de Laud, Somphin' goin' happen to dat chile!". Her whole bearing was fraught with wild terror, as she swoped across the room, snatched the baby from its blancet on the floor and dashed out. I thought the poof soul had suddenly gone crazy, and was about to follow her when with a loud crash the Crystal Chandelier tore loose from the

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ceiling and with warning, fell directly on the blanket from which the baby had been taken.

When it was all over and we questioned the negro she said, "All I kno', I'se settin' there rockin' all at onst' somephin say, git the babe quik' I ain't stoppin' to quire no questin', all I dows is git my self whar I'se goin' fast as I can. Dat's all I'se kno'."

Stories.

One time two boys went into the woods and gathered a sack of walnuts ans as they were returning home they stopped in an old cemetery and sat down to dâvide their walnuts. It was nearly dark and it so happened that while they were dividing the nuts a negro chanced to be passing near the cemetery. The negro heard the boys saying, "You take this one, and I'll take that one". One of the walnuts had excaped and rolled down the cemetery hill almost to the gate, The negro down at the gate heard the boys and was rather frighteded and stopped at the gate to see if it were people or spirits talking, the boys began again "You take this one and I'll take that one" You take this one and I'll take that one. Soqn all the walnuts were divided except the one at the gate which had rolled down hill. One of the boys not know ing that the negro was down ther said "You take this one and when I get to the gate I'll take that one, the Negro grew pale and began to shake, thinking it was the Lord and devil dividing his children

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he looked both ways and started to run, when he reached home he was white as a sheet and his hair in the meantime had turned white as snow and he has never gone near the cemetery again.

Once there was a negro by the name of Ben, and he began to court another negroe's sweetheart, so shorty, the other negro, decided to scare him so that he would stay at home and not go courtin' his sweetie again.

Ben, had to pass a cemetery on his way home from the girl's house at night and so one night Shorty and another negro wrapped two sheets around them and waited in the dark cemetery until they saw a negro coming down past the cemetery. They knew it was Ben, so one of the negroes said "dats Ben", the other one answered "Taint Ben", The two repeated this alarming conversation for several times, and poor ben when he reached the gate was so scared that he glanced up and saw the two white figures he becamex so frightened he thought it was the devil after him and he answered " Yes, My Laud, it's Ben" and he took flight and, Ben, never went to see the girl again.

Some people believe that the real day for Christmas is Old Christmas which is in January, twelve (12) days following our December 25th and in olden times people thought it would cause one to have very bad luck if one removed the ashes from his fire place during the 12 days between the two Christmas's. It is believed that the night before the old Christmas all stock get down on their knees and moo and baul until after midnight.

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Besides the above mentioned holidays the people here celebrate Easter Sunday, the Catholics observing the Lent season that goes with it with prayer and masses; St. Patrick's Day, Labor Day, Fourth of July, and court days. They have fire-works, run races, have patriotic marches, and other fitting ^{demonstrations} ~~denominations~~ on the different days.

Court Days.

People come from far and near when the Circuit Court meets and throng the City Hall. It is a common occurrence to see mountaineers, roughly dressed, sitting elbow-to-elbow with the town's best dressed citizens. Even today we can observe at those trials how the old clan loyalty, that used to be so pronounced in this section, interferes with the administration of justice. When a case involving some strong family comes up in court, immediately a crowd of false witnesses arise, men who ought to testify on the other side are run out of the country before subpoenas can be served on them, and sometimes a clansman will shoot down a judge at the bench. The public prosecutor, the sheriff, the clerk and jurymen then take to the mountains, and defy the armed power of the country. An instance of this nature happened in Bell county in this last generation. All in all Court Days in Bell county are usually very interesting and exciting.

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People used to collect flints, arrowheads, and all kinds of old relics, and some even had strings of buttons they had secured from different friends, but now it seems these customs are passed and the children and grown-ups too are satisfying this urge with "Souvenir" collections. These consist of bits of wood, stones, leather trinkets and other such things now sold at filling stations and drug stores at the various towns and places they may visit.

Middlesboro has no hitching-posts or town-crier, but the city does have a curfew law or ordinance that strictly forbids children to be on the streets past nine o'clock at night without their parents. There is an artesian well at the corner of the city hall that many travelers and court day visitors enjoy.

A few of the farmers still have sorghum-makings and old-time quiltings. When the molasses are being made neighbors who are intending to harvest their own cane come to the "Stir-Off" and assist in the cane grinding and in watching the boiling vat of cane-juice. Others present play games, eat apples, and tell stories until the molasses are cooked and strained out into containers; then they all make spoons out of cane stalks and dip them into the remaining molasses and eat to their hearts content.

Most of the quilting done in this community is at the homes of the Four-H Club members and the Homemakers Clubs, because these clubs are mostly made up of the farmer's wives and children.

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At these gatherings there are probably two quilts in the process of making at once, with four women sewing on each quilt. The women stay all day and usually complete the quilts before going home.

The country folk around Middlesboro have very few dances, due no doubt to their disbelief in such a form of entertainment, but in the city there are two restaurants which cater to the young people who wish to dance. The Country Club and the Elks have occasional modern dances for their members and friends. Usually the music at all these affairs is radio, or sometimes an orchestra from Knoxville brought here for the occasion.

The old timers still believe in the almanac weather predictions, and almost religiously observe the zodiacal signs when planting and harvesting crops. In most cases the women do the milking. The women usually raise the vegetables in the gardens, and the men work the larger crops. Some firewood is used by those nearer the mountain-sides, but coal is mainly used for heating purposes as it is very plentiful.

Since the World War automobiles have become so common in this section that one seldom sees a horse at all, much less a woman riding horse-back. There is only one stable of riding horses in this section and that belongs to a private family, Mr. John Rhode's.

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This town was not formed until 1890, so the use of pounds, shillings, and pence was never employed here. Also the mode of writing is much the same today as it was in 1890, with only a slight variation in the way of opening and closing letters. Fountain pens and pen-staffs are used now, not quill pens.

A wagon road was constructed in 1795 thru this section, after that the great immigration to the West began and it is quite probably that the stage-coaches were used during the period of population movement. In fact, the story has been handed down to us that Bean Station, a few miles away in Tenn., was a stopping-place for the stage coaches that used the Wilderness Road through here. In 1890 Middlesboro became a boom-town, with street cars and other means of transportation such as railroads, and then stage-coaches were probably discontinued.

Feather-beds and shuck-mattresses are still in use in some of the poorer homes and in the mining-camps; even mattresses made of dry leaves are used a great deal. Candles are not made here any more, but many of those who raise their own meat use the skin and fat to make soap. Hand-loom are no longer used. Rag carpets are used and made by good many housewives, and it is very common to see large cloths spread in the sun with apples or beans drying on them.

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Sausages are still made and fried and canned, also ribs and back-bone of hogs. Hams are smoked or salted down in order to preserve them for the family use, few being sold outside.

Bibliography:

Our Southern Highlands, Horace Kephart.
The MacMillan Company, New York, 1922.

Reference Source:

Personal Observation, Mostly.

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today as a monument to their zeal and fervor as pioneers in the religious movement.

Reference Sources:

Mrs. M. E. Robertson, Age 85, Middlesboro, Kentucky
Mr. Ernest Smith, Middlesboro, Kentucky
Mr. W. E. Yeary, Age 84, Middlesboro, Kentucky (retired Preacher)

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Geo. G. Fetter Co., Louisville, Ky. 1924

The Middlesboro Daily News, March 30, 1936. (Page 6, Column 5)

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Middlesboro is served by the S. E. Greyhound line operating busses N. bound and S. bound daily; and by 4 other bus companies operating busses to near-by towns E. and W.; and by the Louisville and Nashville R. R. and the S. Railway System both of which pass through the town, operating 10 trains daily. The Middlesboro airport, located on Dorchester Ave., at 35th St., is now under construction. The field will cover 83 acres.

The town furnishes adequate banking, postal, telegraph and telephone facilities, and has two newspapers: Middlesboro Daily News, and Three States, a weekly.

Points of Interest include: Bartlett-Rhodes Park, located S. E. of Middlesboro near the Dixie Highway, ~~was~~ given to the town by J. H. Bartlett, an early resident of Middlesboro. It contains a recreation hall built of native stone, swimming pool, and tennis courts.

The Coal House, near Hotel Cumberland, is the unique home of the Middlesboro Chamber of Commerce. It is constructed of huge blocks of coal secured from the Bonny Blue Mines, and is open to the public at all times.

Fern Lake, from which Middlesboro derives its water supply, is one and one half mi. S. from the business section of the town. The lake is two and one half mi. long and one half mi. wide, with a storage capacity of one billion of gallons of sandstone water from mt. springs and streams from a watershed of 7 sq. mi. Boating and swimming in this lake are prohibited, but fishing is permitted and boats are for hire. The lake is well stocked with fish.

Contradictory statement

The English founders of Middlesboro did not overlook the need for healthful recreation, and built what is said to be one of the sportiest golf courses in this part of the country and the second one to be built in the U. S. It is located N. W. of Middlesboro near the Dixie Highway, is kept in excellent condition, and is open to the public at all times on the pay-

Box 1 Files

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The Ky. Mountain Laurel Festival, held the last of May or the first of June, in the Pine Mountain State Park, near the city of Pineville, is largely sponsored by the merchants and citizens of Middlesboro as well as of Pineville. This year, 1936, the Mountain Laurel Festival is being held the 28th, 29th, and 30th of May. Many thousands of visitors from all over the State and nation are expected to come and see the crowning of the queen, who will be selected from the girls of the State's Universities and colleges. Ballads will be played and sung, folk dances and addresses given, and the Governor of the state is expected to be present to crown the queen with mountain laurel from our Cumberland Mountains.

Mr. R. L. Kincaid says in his editorial comment in the Monday, May 25th, issue of the Middlesboro Daily News: "Our Kentucky Mountain Laurel Festival at Pine Mountain State Park could not be more excellently timed, in order to attract visitors." (this year).

May 30th is Memorial Day, and in past years when the holiday occurred on a week-end, we have been simply swamped with visitors from far and near. With the added attraction of the Laurel Festival at this season, with the Commencement Exercises of Lincoln Memorial University (at Harrogate, Tenn., 6 mi. from Middlesboro) also featured, we should have coming this way many thousands of people.

The High and Graded Schools Commencement, exercises are held each year at the Central School Auditorium, usually the third week in May. The usual commencement exercises are given, sponsored by the students and teachers.

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There are speeches by the City School Superintendent, J. W. Bradner, Class Day exercises by the students, and the senior play.

The same week the Alumni Banquet is given at the Cumberland Hotel for the graduating High School Seniors by the former graduates. Also, either the following week or the next, Lincoln Memorial University has its Commencement Exercises at Duke Hall on the L. M. U. Campus at Harrogate, Tenn. At the time outstanding men from Washington D. C. and heads of prominent schools are here, and some very fine addresses are delivered.

The Tri-State Fair, and Harvest Festival are sponsored by the merchants and the students and their parents of Middlesboro. The Tri-State Fair is held about the 18th or 19th of September at the Airport. There are Exhibits, carnivals, contests, and prizes awarded for the best vegetables, handmade articles, animals, etc. The Harvest Festival is an event sponsored and participated in by the schools. A queen is selected and crowned from the High School Classes, a special program is given, and prizes are then awarded at the Central School Auditorium in November.

The Elks Minstrel Show, has become an annual event in Middlesboro, sponsored by the B. P. O. E. Club of Elks. This is composed of a main feature, songs, jokes, and other features by local talent. It is held either at the Manring Theater or Central School Auditorium.

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Each year the Music Festival and Band Contest is held at Pineville, Ky., and High School students from Bell, Knox, and Harlan counties participate. Clubs from the different counties, such as Kiwanis or Rotary, award trophies and prizes to the best bands and for the best individual performances. These musical festivals are usually at the close of school, about the first week of May. This year the band contest was on May the second and Harlan High School Band was awarded the trophy, given by the Middlesboro Kiwanis Club.

On the Fourth of July, the merchants and leading citizens sponsor a celebration which consists of races, parade of floats, fireworks, speeches, etc. At the Airport planes taxi all day, and political speeches are made.

The Annual Flower Show is sponsored by the Garden Club and private growers. Specimens are judged and prizes are awarded. This affair is either held at some club member's home or down-town on Cumberland Avenue.

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Issue of June 1931, Vol. 3 No. 10

The Middlesboro Daily News. Editions of May 4th, 1936 and May 25th, 1936.

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Climate.

130

In Middlesboro the summer temperature ranges from 60 to 90 degrees F., and in winter from 20 to 60 degrees above zero. This winter, 1935-36, is an exception, with the mercury hovering around zero and as much as 13 degrees below at times. Usually the climate is ideal for a delightful resort in summer.

It seems, after diligent research and a good deal of investigation, that there are no present records giving the exact amount of rainfall locally.

Geology.

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Middlesboro is situated in a nearly circular basin of 12 sq. mi. in area, with an average elevation of 1150 ft. above sea level, and completely surrounded by mountains which reach altitudes of from 2500 to 3200 ft. above sea level.

This basin, or syncline, is a region of relatively flat-lying rock between the Pine and Cumberland Mountains, which are geologically recognized as the Appalachian Ridges. The whole section is very rugged, a maturely dissected plateau, a region of steep slopes and rapid erosion with very limited areas of flat land. The Middlesboro basin was deposited during the same period as the Pottsville, Harlan, Wise, Gladeville, Norton, and Lee, probably in the late Paleozoic Era.

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Cumberland Mountain and Pinnacle Rock, S. E. of Middlesboro, are formed by sharply tilted beds of Lee Sandstone, the basal part of the coal measures of Kentucky. The hard, unsocial character of the mountain topography, so different from her peoples', is typical of an environment that has brought Kentucky both romance and misfortune. This section's problems and possibilities both arise from geological conditions; and even the political history relates back to those same primordial causes which left the carboniferous series in the Cumberland Plateau. Thus it was ordained that the mountains here should have one kind of culture, as geographers use the term, that the slaveless mountaineers should be Republicans and the residents of the Purchase, another part of Kentucky, should be Democrats.

Charles Willard Hayes said in describing the miners in the Southern Appalachian Coal Fields and in this section, particularly in 1895, just five years after Middlesborough was incorporated, that they were non-union, belonged to a variety of nationalities and impressed outsiders as above the average in intelligence and thrift. Also that a visit to one of the company stores during the mining hours would suggest to one that he was in a thriving farming village, rather than in a smoky mining town.

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ways developed all over the other coal fields, and their effect was felt here. An instance was the dispute between the laborers and coal operators, causing the miners' union organization in 1917 and 1918. Then, in more recent years, there was the attempt of the so called "Reds" or Communists to gain a foothold among the miners. The city officials were diligent and soon this scare was stamped out. It was necessary in 1933 to have State troops here to quell disturbances when the local miners struck for higher wages; and last year, 1935, when all the United Mine Workers of America were called-out and a strike declared by their leader. The local mines answered that call almost to a man and were taken care of by the K. E. R. A. while out of work and did not go back to work until November. Their leaders in Washington, D. C. declared that, for once in the history of the United Mine Workers organization, they had gained their points, that is, the coal operators had agreed to give the miners shorter hours and higher wages. At the present time, 1936, the local miners seem well satisfied and do not seem to be anticipating any more trouble with their employers as long as the McGuffey Bill passed by the Federal Congress in 1935 holds good.

Population.

260.

In 1889 there was only about 50 people living in Yellow Creek Valley, the present site of Middlesboro. In 1890 the population had increased to 6,200, and in 1891 nearly 10,000 the boom town of A. A. Arthur and his land

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company. The new industries that the land company brought in caused many laborers to come seeking employment, but when the effect of the failure of the London Bank of the Barring Brothers which backed these industries touched the town, the majority of this population moved on to other places. Some remained and began to develop the coal veins, and to farm on a small scale.

The mountain land here is thin and subject to erosion, and up until 1900 the native people were poor and denied educational advantages. By 1910 the railroads had been extended and more coal mines were opened. Naturally this development caused another influx of population. This did not show in the 1910 census enumeration but it did in the 1920 census. The gigantic coal enterprises that have grown up in the last 20 years within the walled recesses of the Kentucky Appalachians presents a great problem, the extent of which is scarcely realized in other parts of the Commonwealth. Along with the development of the coal industry has come increased expenses on the State Government and an enormous increase in population alien to the soil, multiplying the educational difficulties and magnifying the political influences of the section. The problem is no less social, political, and ethical than it is economic.

In 1910 the population of the city of Middlesboro was 7,305, in 1920 it was 8,041, and in 1930 10,350. Today the population is estimated at 12,000, so one can easily see that it is gradually increasing.

The total population of Bell county in 1900 was 15,701,

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and in 1930 it was increased to 38,747, showing a change of 146.8%

In 1900 there was 11,539 people living in the rural sections of Bell county, whereas in 1930 there was 24,830.

This shows that the rural population increased 115% in those two decades. In 1933 the entire population of Bell county was estimated at 40,651.

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References:

Mr. R. L. Kincaid, Manager, Daily News, Middlesboro.

Mrs. W. I. Jones, Ass't. Sec't'y., Chamber of Commerce, M'boro.

Miss Dorothy Sprague, Librarian, Carnegie Library, M'boro.

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Clubs.

530

The Dewey Guy Post No. 14, American Legion, meets each Monday evening at 7:30 at the Legion Hall on 15th St. and Cumberland Ave. The American Legion Auxiliary meets each second Friday of the month at 7:30 p. m., at Collins' Insurance Office on S. 20th St.

The Business and Professional Women's Club meets at the Hotel Cumberland on the second Tuesday of each month at 6:30 p. m.

The Woman's Club of Middlesboro meets in the club room of the Carnegie Public Library, on the second and fourth Mondays of each month at 3:00 p. m.

Private Clubs.

531

The Middlesboro Book Club meets on the second Thursday of each month at 3:00 p. m., at the homes of the members.

The Middlesboro Garden Club holds its meetings on the first Friday of each month at 3:00 p. m. at the homes of its members.

Night Clubs.

532

There are no licensed night or dance clubs but the Tavern, on Cumberland Ave. and 22nd St., and the Moonlight Garden at the Wabash Hotel, cater to those who wish to dine and dance.

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Service Clubs.

533

The Rotary Club of Middlesboro meets every Saturday at 12:15 p. m. at the Hotel Cumberland.

The Kiwanis Club meets at the Hotel Cumberland every Thursday at 12:15 p. m.

Fraternal Organizations.

534

Pinnacle Lodge No. 661 of Masons meets the first and third Fridays in each month at 7:30 p. m. at the Masonic Bldg.

The Eastern Star, Junior Order of United American Mechanics, Odd Fellows, Woodmen of the World, American Red Cross, Boy Scouts, Salvation Army, and other national organizations have local units in Middlesboro.

Department Stores.

540

Ginsburg's Department Store has been in Middlesboro since the town was incorporated in 1890. The present mayor of Middlesboro, Colonel Isaac Ginsburg, was its founder and is its present manager. The store is located on the corner of 19th St. and Cumberland Ave., near the Bus Terminal. The store handles shoes and everything in the clothing line for men, boys,

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women, and girls. Many of Middlesboro's neighboring communities in Tenn. and Va. are represented in this store's list of steady customers.

Two of the leading department stores are chain-stores:

J. C. Penny Co., on S. 20th and Cumberland Ave., R. F. Lydick manager; and Montgomery Ward & Co., World-wide distributors of quality merchandise, on Cumberland Ave. and N. 20th Sts., with R. G. Shannonhouse as manager. Both stores have good quality merchandise at reasonable prices, and extend the utmost courtesy and good service to their customers.

Wender's Department Store on Cumberland Ave. is a store for ladies, especially, but sells some things for men. Mrs. Anna M. Wender, widow of the late Morris Wender, owns and operates this store. She makes regular buying trips to New York and other style centers.

Shops.

542

Verran's, Talbott's, and F. M. Ayre & Co., are three shops that cater to ladies only, and all three are located on Cumberland Ave. between 19th and 21st Sts. Probably the best styles and quality of material are to be found in these well-appointed shops. The first two have been here for many years, but F. M. Ayre & Co. moved there only two years ago.

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The outstanding Men's Shops in Middlesboro are T. H. Campbell & Co., on Cumberland Ave. near Montgomery Ward & Co., and Tamer's on 19th St.

Markets.

550

The City Cash Market, operated by Jesse L. Hicks, is located on Cumberland Ave. before the entrance to what was once the Brownie Theatre. Fresh vegetables, fruits, and fish are handled.

In all there are about 44 privately-owned grocery stores and about 6 chain stores. The latter include the Atlantic and Pacific Tea Co., and Kroger's on Cumberland Ave.

Sam Latiff and George Shoffner, Independent Grocers, own two large grocery stores, each having a store on 19th St. and on Cumberland Ave.

The City Fish Market is located on 19th St., operated by C. M. Leonard.

Owsley's Meat Market and Grocery is on Cumberland Ave.

J. F. Schneider and Son, wholesale meat packers and distributors of meat products, have a plant on the Brewery Road, near US 25-E.

Another wholesale food distributor is the Hackney-Jellico Co., Inc., located on No. 19th St. They handle grain hay, flour, and feed.

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Restaurants.

520

The Lunetta Cafe, 1910 Cumberland Ave., serves clean meals of good quality and has excellent service. Besides good food one may obtain all kinds of imported and domestic wines, liquors, and beers. Mr. George Zaharias, a native Greek but long resident in Middlesboro, is the proprietor, and Mr. Tom Stevens, a Greek born in Troy, is the manager.

Mr. Zaharias also owns and operates the New York Confectionery on Cumberland Ave. near the Lunetta Cafe. Here ice-cream is made of 14% butter fat and pasteurized milk; also George's chocolate bars and sandwiches are sold.

The Coffee Pot Lunch, corner of Cumberland Ave. and S. 20th Sts., is a nice eating place, snugly appointed and well situated for either tourists or native business men and women in the center of the business district. The place is owned by Lewis Kalfas, who came here in 1919 from Artaki, Dardanelles, Asia Minor. He is one of Middlesboro's old Greek pioneers, served in the American Army during the World War, and is a member of the American Legion here.

The 19th St. Cafe, Nick Hill proprietor, serves regular meals and short orders, along with wines, liquors, etc.

The Sanitary Lunch, in operation here 2 years, is on 19th St. with Pete Bendes and Sam James as proprietors.

The Three States Cafe, on corner of 19th and Lathbury Ave., Manager Rufus Naylorias, has been here since 1921.

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Bill Hill is the proprietor of the Wabash Hotel and Cafe, corner of 18th St. and Lathbury Ave.

Joe Laffaser's restaurant on S. 19th St., just across from the Blue Bell overall factory, is probably the most frequented restaurant in Middlesboro. The Blue Bell employees eat there in large numbers. Mostly short orders and cold drinks are sold.

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Historical Sketch and Business Guide of Middlesboro and Pineville.

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Federal Buildings.

613

Post Office. The post office of Middlesboro was built in 1915. The building is a stone edifice, of two stories with basement. The floor is of marble and the numerous windows are covered with an iron net-work. Besides the postmaster the Federal Government employs a post office inspector, an assistant postmaster, two stamp and general delivery clerks, two mailing clerks, four city carriers, and two rural route carriers. The post office is located on the north corner of 20th St. and Lothbury Ave.

State Buildings.

614

There are no State Buildings located in Middlesboro.

County Buildings.

615

The County Buildings are either in Pineville, the county seat of Bell County, Kentucky, or near by.

City Buildings.

616

The old city jail of Middlesboro still stands. It is a one-story brick building that at one time housed the law-breakers, and the offices of those who undertook to enforce the laws. This building is now inhabited by an old colored man who has lived there a long time. It is on the bank of the city canal,

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just across Lothbury Ave., opposite the new city hall building that was built in 1912. The city jail is in the back of the city hall building. This brick building is also on 20th St. and Lothbury Ave., almost opposite the post office building. The city hall, or municipal building as it is most commonly called, has three stories, and there are in this building the circuit court clerk room, the city clerks office, the mayors office, the chief of police office, tax assessors office, justice of the peace's office, city attorney, Relief, WPA office, and United States Department of Labor offices, and Bell County Health Office.

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Folkways and Customs.

Folktales

A fox was out looking for food and he saw a little house by the side of the road. So he decided to investigate the premises. He looked in the window, and seeing no one at home, slipped into the house and hid behind the door. Very soon a little red hen came along and into the house, the fox was very pleased as this was the hen he had set out to catch for his lunch that same day. The hen was too quick for him and ran around and around the room. The sly fox knew that to chase the hen in a circle would make her dizzy and he would be able to catch her, he succeeded in catching the hen and put her into the bag, but still he did not know what a smart hen he had captured for, as he was carrying her along in the sack on his back, she took out her scissors from her sewing pocket and calmly cut a large hole in the bag. Soon the fox became tired and sat down to rest, he lay down and went to sleep, the little hen crept from the bag and got a large rock and put into the bag, she sewed the bag up and ran home. When the fox awoke and started on his journey again he thought the hen was still in the bag, he reached home and his mother had a large fire and over it was a large kettle of boiling water, he walked up to the pot of water and opened the bag and poured the hen or what he thought to be the hen into the kettle. The rock was so large that it made a

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great splash and the hot water scalded the old fox and his mother to death, then the little hen was safe forever after.

Local Legends

Once Daniel Boone and a friend were passing through this section and as dark was coming down a band of roving Indians saw and recognized Daniel Boone. Quickly they took up his trail and caught Daniel and his friend. It seems that the Indians had heard about Daniel's cunning and bravery and had endeavored to hire and persuade him to fight with them against their enemies before but he would not, so this time the Indians meant to threaten him and in this way, either make him fight for them, or else they would kill him and then he could not help their enemies the hostile Indians. After this was explained to Daniel and his friend, the Indians looked around and found an old log cabin into which the prisoners were thrust for safe keeping until daylight. In the cabin Daniel saw some tobacco hanging dry from the rafters. This he and his friend crushed into fine dust and into the early morning when their capture came for them to torture them the two prisoners blew the dust into their eyes and thus escaped while the Indians cried and whooped.

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Witch and Ghost Tales

Once there was a farmer married to a witch. One night his wife went out, and he did not know where she had gone, but he thought she had gone to the meeting of the witches. Immediately a black cat came into the room where the man was sitting and placed a paw on his knee. The farmer was so excited that he cut off the cat's paw with his knife. At this time the lamp was extinguished, followed by a rush of wind, and screaming and when the farmer looked again he was frightened and saw a woman's hand on his knee where the cat's paw had been. Next morning his wife complained of a misery and she could not get out of bed. The farmer removed the covers and beheld her right hand was cut off.

Superstitions of animals and Plants.

When one hears doves cooing it is a sure sign of rain and also one may be sure that spring has come. If green corn has a thick shuck look for a lot of snow and cold weather the next winter. In the summer if yellow clouds are seen in the sky at sundown it is the sign of a hail storm brewing. If a white ring is seen around the moon it denotes rain and the number of stars within that ring the number of days until the falling weather.

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Rhymes that regard Animals

"Red bird, Red bird, send me a letter,
If not a letter, something better"

Rhymes addressed to stars and Moon

"Lady Moon, Lady Moon, where are you roaming"?
"Over the sea, over the sea".
"Lady Moon, Lady Moon, Whom are you loving"?
"All that love me, all that love me."

"Star Light, Star bright,
First star I see tonight
I wish I may, I wish I might
Have the wish, I wish tonight.

The common name for the Dragon-fly is "snake-feeder", the Angle-worm is called the "red worm", Daddy-long-legs, called "Grand-daddys" cut worms are called "grub-worms".

A buckeye worn around ones neck on a string will ward off sickness and amber beads worn this way will reduce goitre. A cartridge belt worn around the waist will cure rheumatism and a ball of asafitida was worn by babies to keep off disease.

A solution of honey and butter milk will cure skin diseases.
If a black cat's tail is rubbed over a sty the sty will go away and warts may be charmed off by wishing them on the first one you meet.
If a person is subject to fits, tear off the victims shirt and burn it and this is a sure cure for that person.

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A rabbits foot carried in the pocket will bring good luck to the person who carries it. When roosters crow continuously in the daytime a death will occur shortly in the community. If one touches a toad, a wart will come on his body where he touched the toad with his body. When a black cat crosses the road before you, you should turn around and go back or else you will have bad luck on your journey. Hog meat is not eaten by some folks here because they believe that the Bible teaches that hog meat is unclean.

Snakes will not ~~die~~ die until the sun goes down. If horse hairs are placed under rocks or in water they will become snakes in a short time. Rattle snakes will not crawl over horse hairs. Some people believe it is always bad luck to cut your nails on Sunday, but others say if a girl cuts her nails for nine Sundays in a line she will see her lover. If one accidentally steps over another's leg that person will become paralyzed if one does not step back over it.

When undecided as to which direction to take, spit in your hand and splash it with you finger, which direction the spit or saliva goes is the decided direction to take. Freshly chewed tobacco will saliva will cure a toothache or the sting of a bee.

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To get rid of a sty, spit on a pebble and bury it and when you have forgotten where the pebble is placed, your sty will go away.

If you mend a garment that a rat has chewed it will bring you bad luck.

Never marry in January for your marriage will not last

Reference Source:

Mr. N. E. Yeary, Age 84, retired Preacher, Middlesboro

Mrs. C. R. Cary, Beauty Parlor operator, Middlesboro

Miss Ruth Shumate, Folk Dance Teacher, NYA Middlesboro

Miss Dorothy Sprague, Librarian, Carnegie Library, Middlesboro, Ky.

Miss Hansel Minton, Student, Middlesboro High School, Middlesboro, Ky.

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Folklore and Customs.

On Halloween night (October 31st) and April Fool's Day (April 1st) There is a mischevious spirit of fun in the air here which effects both children and grown-ups. It is usually manifested in pranks and practical jokes being played on unsuspected people. Such as: The "bad" boys of the community roll railroad ties across the roads and all drivers of automobiles and other vehicles must stop and roll them away before proceeding also wagons are sometimes placed in trees, haystacks are sometimes burned and stock released from barns and pastures.

For a week before christmas Day and a week after, the christmas Holidays are celebrated with private parties, school activities at the Central School Auditorium, Public christmas trees for the community, Private bridge parties, and informal dancing at the Tavern at 22nd Street and Cumberland Ave. Of course it is customary here, as it is most everywhere for the folks to sit up and wait for the old year to go out and the New Year to come in by ringing of the bells, tooting of horns, and the blowing of whistles.

Fourth of July

This is considered the great picnic day of the year. People come in cars, trains and on horseback from Virginia, Tennessee and other counties of Kentucky to see the fireworks, ride the airplanes and take part in the street races and street dancing at Middlesboro. Lunches are spread under the trees at Fernlake and also at Clear Creek Springs, where all-day religious meetings and singings are held at that time.

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Ground-hog Day

If the ground hog sees its shadow on the second of February it will return to its den and stay for forty days, this means there will be forty more days of bad or winter weather.

Human Life.

In the early days of Middlesboro there were few doctors and at that time the old-timers say mid-wives were very common, but there are few in evidence today. Old Granny Baughn, who lives in the eastern part of town and old Mrs. Bass, in the western part, are two old ladies who were well-known mid-wives that are still living and who even yet answer urgent calls.

After the baby is born relatives and friends of the family bring in gifts and have what is called a "shower" for the mother and baby. The gifts are opened and admired and refreshments are served to the participants. If the mother's milk does not agree with the baby, an old-time custom of feeding is revived sometimes in the use of catnip tea, sassafras tea or just a bag of sugar is given the baby until suitable milk is secured.

There are many love charms and old love-sayings still in evidence. Here is an example, "if you stump your toe, kiss your thumb and you will see your bear." another, "The sea is wide and I can't step it I love you and I can't help it." A Sure way to tell whether your sweetheart loves you or not is to bend down a mullen stalk and if the stalk eventually raises itself up, the one you love, loves you.

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Marriage.

Marriages in Middlesboro are preformed by ministers and Squire M. E. Brown. It was the custom for a long time for couples to cross the Cumberland Mountain and go down into Cumberland Gap, Tennessee to be married by Squire Brooks until his death a few years ago. He was known for miles and miles as the "marrying magistrate".

Then there is also a rhyme for each color a bride is likely to wear on her wedding; If one marries in White, she will always do right. Marries in blue, always be true, marries in brown live out of town, marry in red, wish yourself dead, Marry in green, ashamed to be seen, Marry in gray, you'll live far away. Marry in black you'll wish yourself back.

Many people believe if they dream of a wedding, it is a sign of a death. A live bird that comes into the house of its own accord, foretells a death in the family. Another custom that is upheld here is that if one member of the family dies, the people "sit-up" with the corpse both day and night until the body is laid away.

When a couple was married, it was always taken for granted that the groom would have to "set-up" all the boys and girls too in the community. They would pay for the refreshments for the young people or would be ridden on a rail, the refreshments would consist of Candy, soft drinks, cigaretts, or cigars. Then the groom would be taken sfor a ride on a rail and often dumped into a stream of water, and the bride would be taken for a ride in a tub, either on the streets or in the country..

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Social Customs.

Square dances, singing schools, candy-pullings, spelling bees, morasses, stir-offs, corn husking and quilting parties were the social recreations here for years until the town of Middlesboro which was laid off and founded by well educated Englishmen, introduced new forms of entertainment and education recreations to the native people of Bell county. The English settlement was in 1890. It was a "boom" town then and new ideas were brought here to stay by the people who came from far cities and countries to Middlesboro. Even a golf course was made, boasting also of boating for pleasure on Fern Lake was innovated. Orchestras were brought from far cities and ballroom dancing was a special attraction at the fine old Middlesboro Hotel. Now the effect of the era is still felt in many ways. The native people never did revert to their old games and customs to any great extent and the result is, that only occasionally are there spelling bees, quiltings, etc. In the place of these there are ball games, moving pictures, plays, church socials, bridge parties, roller-skating, swimming and other modern entertainments.

Songs.

At the occasional square dances fiddles and guitars are used to produce the music and this consists of such songs as "Turkey in the straw" "Liza Jane," "Sally Goodin" "Ida Red" "Shoo Fly" "Darling Nellie Gray" "Chicken Reel" The modern Jazz-tunes, are: "Barbara Allen" "Old Bea Clark" "I don't want your green-backed dollar" There are also negro spirituals and old ballads

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Some of the children songs are "Farmer in the Dell", "Go in and out of the Window" "London Bridge is falling Down" "Go forth and face your Lover".

Table Customs.

The father or head of the house sits at the head of the table, the guests to the right of the father and the other members of the family on his left, except the mother who is at the other end of the table opposite the father. Usually the children must wait and eat at the second table if guests are present. The host says "Grace" in the more religious circles just before the repast is served.

Custom of Dress.

As most of the working men here work in the coal mines or on truck farms their every day dress is blue denim overalls and the working women in the factories wear smocks or uniforms. Housewives wear print and gingham housedresses and so do the children. Business men and women wear tailored suits of both wool and linen. On social occasions low-backed dresses of satin or silk are worn by the women, the men wear tuxedos.

In early days the women wore bustles, hoops, full skirts, large balloon sleeves high-necked dresses that swept the floor in length, they were decorated with smocking, pasmenterie, and chignons. Both wealthy and poor dressed alike only the poorer class had cheaper material for their clothing.

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No one had short hair and the hair coiled at the back of the head in a figure eight was always as simple as any way for dressing the hair. Even then rouge was to be had if one could afford to order it from New York and Chicago. This was a dry hard little cake. Their face powder was a thin rice powder and prepared of chalk that was dusted on the face, neck, and arms with a soft cloth or an eiderdown puff. There was a kind of wave-set used to hold spit-curls which was obtained by soaking a little bag of flax seed in water overnight. High combs, bone hairpins and "rats" were used to beautify the hair coiffier. There were "beauty specialists" who answered calls and went to their customers homes, carrying the tricks of their trade with them.

Religious Customs.

Camp meetings are held at Clear Creek Springs, near Pineville, Kentucky every summer and in other parts of the country sometimes, "brush-arbor" meetings are held. Posts are erected, boughs are intertwined to form a roof and the congregation meets and sits on split logs under this roof. There are a good many "Holiness Churches" in the country and if members do wrong the other members vote him or her out of the church. It is now becoming customary to send off likely young men to schools provided by their organizations to prepare them for the ministry, but it used to be that any man who wanted to would undertake to pilot the members of the church. These rural churches have "foot-washing", and baptism is usually in the open streams of the county.

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The city churches give "poundings", "Spaghetti Suppers", "Socials" and "Bazaars" to raise funds for welfare work and to pay their ministers. The ladies of the church take a more active part in this work than their busy husbands. It is customary to hold revivals at certain times in the year when new members are taken into the church and baptism is administered to these new converts.

Reference Sources:

Mrs Speed Marsee, Housewife, Middlesboro, Ky

Mrs. Edna Farmer, Teacher, Middlesboro, Ky.

Mrs. L. B. White, Store-clerk, Middlesboro, Ky.

Mrs. Ward Chumley, Housewife, Middlesboro, Ky.

Mrs. Gene Blondell, Housewife, Middlesboro, Ky.

Mr. W. E. Yeary, Preacher, Middlesboro, Ky.

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Bell Co.

Folk Customs;

On Hallowe'en Night and All Fool's Day, many pranks are played. These are not quite so rude nor are they as destructive as formerly.

The Yuletide celebrations last for two weeks, beginning about a week before Xmas lasting until after "Twelfth Night." This is a season of uninterrupted festivity; private and public gatherings are held, schools, churches, secret orders, all seem to forget their cares and join in the merry making. The city of Middlesboro, in its setting of mountains and hills, seems to be particularly suited to Yuletide decorations. Firs, and other evergreens abound, nearly every home, regardless of size has its Xmastree showing through the windows, wreaths and candles are in windows, several public trees are trimmed and loaded with simple gifts for rich and poor. Old Carols are sung by groups that go from house to house thus keeping alive a beautiful custom brought from England by their ancestors. These people are extremely patriotic and the Fourth of July is the great picnic day of the year. People flock to Middlesboro in cars, by train and on horseback, from other countries in Ky. and from Va. and Tenn., to see the fireworks, to ride in airplaces to take part in the tests of speed and strength held upon the streets and in the street dancing. Lunches are spread under the gigantic shade trees at Fernlake and Clearcreek springs where all-day religious and singing meets are held. Before the "boom days" (1890), the forms of entertainment for the section were square dances, singing schools, candy pullings, spelling bees and quilting parties. During the boom era other amusements crept in and have remained. Good orchestras furnish modern music for modern dancing, there are bridge parties, moving pictures etc. But in the nearby rural sections the old farms are in a measure retained.

At these square dances, fiddles and guitars furnish the music. The old

dancing songs, "Turkey In the Straw", "Liza Jane", "Sally Goodin", "Darling Nellie Gray", and "Chicken Reel" are played. The ballads that are still sung "Liza Jane", "Barbara Allen", "I Don't Want Your Green-Backed Dollar", "Old Joe Clerk", and "Darling Nelly Gray". The children's play games are of English origin "London Bridge Is Falling Down", "The Farmer In the Dell", "Go In and Out the Window", "Go Forth and Face Your Lover!" The styles in wearing apparel are modern.

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Folkways & Customs

Weather-lore. When you hear a Katy-did, it is a sure sign that frost will follow within 60 days. If it thunders in February there will be frost in May. A red sunset foretells a clear day. Yellow clouds at sunset denotes a hail storm brewing. To hear a hootowl calling denotes snow and falling weather. Corn having a thick shuck foretells a cold, hard winter. There is a saying that when a rainbow appears in the sky it has the following meaning:

"Rainbow at morning, sailors take warning"
 "Rainbow at night, sailors delight."

It is bad luck to stand under a walnut tree when it is raining or in a storm. It is unlucky to be married in the month of May; also it is unlucky to witness a wedding in raining or snowing weather. Lightening in the south denotes dry weather. To see a turkey buzzard is a sure sign that Spring has come. When wild geese fly north it is a good sign that spring has come. When geese fly south it is a sign that winter is soon to follow. Rain water caught the first day of June will take away freckles and blemishes from the skin. To wash your face in dew on the first day of May will take away freckles.

Moon-Lore Medicine is most helpful when given on the changing of the moon, this is the belief of most old people. Plants of darkness, root crops and tubers should be planted during the dark phase of the moon

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crops planted above ground should be planted on the light phase of the moon. Fruit can never be killed during the light phase of the moon. If a person sees the new moon and makes a wish it will come true if he or she does not look at the moon any more on the night the wish is made. It is good luck to have money in your pocket on the new phase of the moon and to make your luck last you must turn the money over in your pocket without looking at it. Wool and yarn washed when the moon is changing will stretch; wool washed and warped while the moon is waning will shrink.

Superstitions of Human Life.

A post-humous child of either sex has extraordinary power of healing and also the seventh son of the seventh son. Very young babies are fed teas made from sassafras, ground-ivy, and catnip until they can become accustomed to their mothers milk. It is also a superstitious belief that one should not cut a baby's toe-nails until he is one year old lest he become pigeon-toed. Some religious people believe and practice the "laying on of hands" in order to heal a sick person. If a person lives too far away from these sort of people a handkerchief is used instead of the person, they would pray over the handkerchief of the sick person and send it back to that invalid, and he would soon get all right again.

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Nelle Shumate

Coal oil and lard rubbed on a sore throat and chests will cure colds and tonsillitis; sulphur and molasses and lard is a first class cure for skin eruptions, eczema or the old time name of "seven-year-itch" Pork root juice will effect the cure of these same diseases as well as kill hog-worms. Baking soda will draw the fire out of a burn and hot meal poultices, mustard poultices and raw meal poultices are used to cure boils and burns. To get rid of a sty, take a black cat and rub its tail over your eye, in a few days the sty will go off. "Yarb-doctors" (Herb Doctors) still use tonics made of boiling may-apple roots and getting the juice from them, ginseng root, birch, and sassafras.

Love charms.

When for the first time a girl sleeps in a room by herself, she should name the four corners of the room after four boys she admires. On waking she is sure to look at one corner of the room, which corner she sees first is the one boy that loves her. To make a boy love you cut the bow from the inside of his hat pin it to your garter and wear it and he will love you. To test a boys love for you, turn down a mullin stalk and name it for the boy, if the stalk remains down he no longer loves you, but if the stalk comes up again he is in love with you.

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When eating an Apple always count the seeds, this is the way to know
if a boy loves you or not.

One--I love

Two--I love

Three--I love, I say

Four--I love with all my heart,

Five-- I cast away

Six--she loves

Seven-- he loves

Eight--They both love

Nine--he comes

Ten-- he tarries

Eleven-- he courts,

Twelve--he marries.

Omens of Human Life.

Large ears denote generosity on the part of the owner and small
ears denote stinginess; a high forehead is a sign of great intelligence
a low forehead denotes ignorance. A prominent chin denotes a very
determined person. A slim hand with long fingers shows a person to
be of an artistic temperament and a wide hand is a sign of generosity.

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It is believed that a peculiar shape or marking on the body is caused by mothers unfulfillment of wishes for food at the time of her pregnancy. It is said that a woman at that time will cause her unborn babe to be nervous if she is scared or frightened.

Warts, cures, and causes.

Children believe if they play with frogs they will have warts, and if a witch woman hates you she will wish warts on you. In order to get rid of warts, they say to rub a round pebble over the warts, spit on the pebble, hide it and forget where you have hidden it and then the warts will go away. The person who finds the pebble will have warts.

Children Superstitions.

// Children are more superstitious than older people, for instance if a child sees a gray horse, yellow box-car or red truck, they will pinch their companion and make a wish and it will come true. If your dress hem turns up, according to children's superstitions, you must get down and kiss the hem and make a wish and turn it down and it will come true. To find a four leaf clover will bring good luck. If an apple can be peeled without breaking the peeling you must make a wish and throw the apple peeling over your shoulder and your wish will come true.

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Another way to know if a boy loves you is to peel an apple without breaking the peeling and name the peeling, throw the peeling over your left shoulder turn around and what ever the boys name is, it will form his initial, but if he does not love you your peeling will be lying in a semi-circle. If by any chance you step over a persons leg, step back as soon as possible or you will become paralyzed.

When a small child is learning to count it is the usual thing to see his mother teaching him in this sort of a way.

This little pig went to market,
This little pig stayed at home,
This little pig got roasted corn,
This little pig got none,
This little pig cried all the way home.

Unusual dialect, expressions, etc.

Whupped--whipped
Cotch--catch
sich--such
sot--sat
tote--carry
shore--sure
fetch--bring
taters--potatoes
Yander--yonder
thar--there
mout--might
ax--asked
orter--ought to
haint--wont

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Slang expressions. Leaping Lizards, Jumping Jehospat,
Crimney, son-of-a-gun, Gee-whillikens, gosh-a-mighty,

Names of native places here.

"Turkey Creek" "Sugar Run" "Red Bird" "Logmont"
"Greasy Creek" "Pineville"

Names derived from adjectives.

"Little hateful" "Smart alec" "Youngins" "old braggys"
" A setalong" " A sight of flowers" "Sorry-fellow"

Names of curious places.

The Green Parrott---a restaurant or tea room

The Coffee Pot -----a Restaurant

The Tavern-- a place of soft drinks and liquors

The Busy Bee-- Cafe

Some inscriptions on tombstones in cemeteries here.

Verlin H. Peters
Born April 6, 1904
Died August 15, 1922

Just in the morning of his youth and love, he dies.

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Tilman Ray Marsee
Born July 19, 1909
Died August 26, 1926

He was too good, too gentle and fair,
To dwell in this cold world of care.

Referene~~s~~ Source:

Mrs. Speed Marsee, housewife, Middlesboro, Ky.

Mrs Mollie Shumate, Housewife, Middlesboro, Ky.

Mr. Orville Yeary, Miner, Middlesboro, Ky.

Miss Stella Miracle, Health Registrar, Middlesboro, Ky.

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Folkways, Home Life.

Houses. Houses in the residential section of Middlesboro are mostly two-story brick structures. The homes contain on the average of from eight to twelve rooms; the bedroom being in the second story of the house the living room, dining room, parlor, and kitchen below. Houses in the country are mostly frame, with about five rooms. The rooms are usually the living room, two bedrooms, dining room, and kitchen.

Fuel. In both town and country houses coal is the main fuel, because it is so easily available as our towns are surrounded by coal mines.

Meals. It is customary for everyone here to eat three meals per day. The morning meal, breakfast, consists of cereal, meat, gravy, coffee, biscuit butter, and preserves or jelly. The noon meal is most generally called dinner, and is usually the heaviest meal of the day, consisting of one or more vegetables, meat, salads, bread, and dessert with coffee or milk. The evening meal is called supper and it is usually eaten about six o'clock. In town it is usually a light repast of sandwiches, tea, and desert; but in the country this meal consists of left-overs from the noonday meal with coffee, milk, and butter.

Physicians. The physicians in town also serve country people, as there are no physicians that live in the country. There are about 12 physicians in Middlesboro, not including the dentists and eye specialists.

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Remedies. People put great faith in the restorative powers of home-made remedies in the country, especially this section, for instance, the older people are much more likely to rub coal-oil and lard on children's throats and chests when they have croup or tonsillitis than to consult a physician. Some other home-made medicines are: Sulphur and molasses, for a spring tonic, skin eruptions, and eczema; baking soda spread on burns to draw out the fire; feeding polk roots to hogs to kill worms; hot meal poultices and other poultices for boils and burns. Some old timers claim that they can charm away styes and warts by having you hide stones in certain places, and when they have forgotten where and when you hid the stone your styes and warts will disappear.

There are still "Yarb Doctors", certain old men and women who gather herbs such as May apple roots, ginseng, sassafras, and birch and wild cherry bark from the mountains, and after extracting the juice from these by boiling, sell the results as tonics for divers diseases and ailments.

We also have another peddler or seller of nature's products, a certain man who repairs old chairs and weaves new chair bottoms out of strips of soft bark or "splints". He carries the tools of his trade in a pack on his back from door-to-door.

Tools, etc. Old fashioned tools and utensils still in use here are the old coffee mills, gourd dippers, quilting frames, corn gritters, wooden churns, and wooden buckets, black iron teakettles, copper clothes boiling kettles, and cedar "piggin-pails".

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Nearly all the homes in this community have either furnaces or coal stoves, and this being the case the family and visitors may sit anywhere in the rooms they please with comfort. At the dining table it is customary for guests to sit at the right of host or hostess, who is at the head of the table serving. The rest of the family have the remaining places near the foot of the table or around it if it is a round table. Guests are served first, then grown-ups of the family, and then the children. Often the children are forced to wait until the second table when there is a large number of guests.

Clothes. The grand-parents of today say when they were young that their clothing consisted of "linsey-woolsey" that was made on hand-loom. Yarn for socks, etc. was spun by the old fashioned spinning wheel, and cotton bonnets, coon-caps, beaver-hats, and derbies were the types of headgear. Their night clothes were cotton night-caps, sleeping sacks, and shirts. Shoes were brass-toed brogans for Sunday, and none at all during the week days. The pins they used were called "ounce pins", which were very long straight pins. Baby clothes were pinned with these, and baby's dresses were not considered fashionable unless the dress was at least $2\frac{1}{2}$ yards long; when the baby was 3 months old the dress was cut off up to the child's feet. Red flannel slips were worn winter and summer by the babies. Children wore bags of asafetida to keep off diseases.

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Denim overalls and whipcord breeches are worn by the men now for work clothes, and women wear smocks or uniforms made of linen or cotton as they prefer. Everone wears shoes, and only children under 12 years go barefooted in the summer. Tennis shoes are worn on hikes and to play in by both the old and young. It seems that no one here has any "carpet bags", although itinerant preachers did once carry them and ride through here on fine horses, the old folks would say.

Both men and women milk and food is kept in preserve cellars, ice boxes, and frigidaire. Meat is cured in the winter by salting or smoking, some fruits such as apples and peaches are dried and canned, and some vegetables such as beans and tomatoes are canned.

People travel by auto here, and those that do not have autos of their own travel in buses and on trains. It is a fact that now there are not over five buggies left in this section, and only a small number of wagons.

Clocks and watches are used for keeping time.

Reference Sources:

Mrs. Speed Marsee, Housewife, age 45, Middlesboro, Ky.
Mrs. Mollie Shumate, Housewife, age 54, Middlesboro, Ky.
Mr. W. E. Yeary, Retired traveling-minister, age 85, Middlesboro, Ky.
Mr. Harry A. Campbell, World War Veteran, age 38, Middlesboro, Ky.

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Folkways, Customs.

Holidays. In Middlesboro all schools are dismissed a week before Christmas day and are not in session again until the day after New Years. These holidays are celebrated with parties, school activities at the Central School Auditorium, Public Christmas trees for the community, private bridge club parties, and informal dancing at the Tavern at 22nd and Cumberland Ave. It has long been the custom here, as it is most everywhere, for the folks to sit up and wait for the old year to go out and the New Year to come in by ringing of bells, tooting of horns, and the blowing of whistles.

Altho the public schools are not usually let out on Lincoln's Birthday, Washington's Birthday, April Fool Day, and St. Valentine's there are special programs given in chapel meetings on these special holidays by the school and clubs of the town. Private parties are given at different homes employing the motifs in their party decorations. On Thanksgiving Day whole families gather at the homes of their relatives and pass the time off until an exceptionally good dinner is served at 12:00 or 1:00 o'clock. After dinner the family usually repairs to the living room, tunes in on the radio to hear the annual Kentucky-Tennessee football game, broadcast.

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Folkways, Personal

Remedies. Children in this section of our State, especially babies, have always been healthy it seems. Perhaps this is due to the clean, fresh mountain air they breathe, and the excellent care that every mother gives her children. The only diseases prevalent here are those which are common to all growing children, such as measles, mumps, Whooping cough, etc. There are many age-old remedies still in use for the cure of the common ills. For instance, if a baby has "rash", a small breaking out of red spots on its body, the child can be cured by a person who has never seen his father, blowing his breath in its mouth. Many believe and practice this today. For very young babies who cannot or have not become accustomed to their mothers' milk, teas are made of catnip, sassafras, and other plants for the baby until the proper milk can be secured. Midwives were once widely used at birth, but since doctors are more numerous here now it is unusual to employ one now. Most of the old well-known midwives are now dead.

Childhood. The best training is given the children here to fit themselves for their chosen careers and life. Good modern schools, churches, and energy-building recreations are provided for the young. If a child early shows some unusual talent his parents and teachers do all that can be done to encourage this possession. For those who show a tendency to read and study, our local Woman's Club sponsors our public library.

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It used to be the accepted notion that the best way to hush a crying, fretful child was to scare them with imaginary tales, or by saying "the old booger man" would get them. Now, doctors tell the mothers that this scaring will cause the child to be unduly nervous, as also the forcing of bad tasting medicine down a child will even more upset it. Some parents use persuasion in different forms to rule or punish children. Either a reward is offered them to obey, or a switch is used. Some parents still believe in depriving a child of its supper and sending it to bed for a misdemeanor, but this is quickly being done away with as it is too cruel.

Marriage. In our grandmothers' time "dumb-suppers" were much believed in. Two or three young ladies would cook a meal, doing everything backwards, with their hands behind them. When the table was set and everything in order the fellow that they would marry would appear, but if none appeared the ladies were destined to be old maids.

In the olden days, ^{IF} the parents disapproved of their daughter's suitor, she was forbidden to see him again and the daughter dared not disobey for fear she would be cast out of her home for good and all. The young daughters and men now do as they wish, and in some cases even attempt to tell their parents what to do.

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Marriages here have always been performed by ministers and justices of the peace. In the old days there was a certain magistrate in Cumberland Gap who was said to have performed more marriages than any other person in this part of Kentucky and Tennessee. He died only a few years ago; his name was Squire Brooks.

Death. It is said in these parts that if a person dreams of marriage, it is a sure sign of death; and if rooster crows continually all day, a death will occur the next day in the community. When there is a corpse in the house it is thought that dogs, cats, and all other animals of the household sense and know it, because they howl and moan in a sad tone. It has long been customary for neighbors to come in and "sit-up" with the dead each night until the burial takes place. Funeral services are held in the homes, in church, at the undertaking parlors, or at the grave.

Festivals. On May Day if one washes her face in dew early in the morning, it is believed that all her freckles will disappear; and the first young man a girl meets on that day, will be her future husband. Everyone knows that if a young man can contrive to catch a girl under mistletoe on Christmas he may kiss her. Some people here observe "Old Christmas", this comes about two weeks after Dec. 25, and it is said that on that night cows, oxen, and animals in their stalls get down on their knees

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and bawl and moan. All Fools Day is a time for getting off jokes on your friends, and being merry and foolish.

Sports. They say here that one who is lucky at cards, is ^{un}lucky in love. Often if a person is lucky at one thing or sport he may be at another. Flipping coins is practiced a great deal, to see who will win or lose a bet.

Animals. There is a ground-hog superstition here and elsewhere that if the ground-hog comes out of its den on the third day of February and sees its shadow in the sunshine, it will see forty days more of winter weather. When wild geese fly north, spring is near; and if crows fly over early, spring is on the way.

Plants. Farmers depend a great deal on the signs as to when to do their planting. If the signs are not right when they plant certain crops, the plants will not grow. Children pull off rose petals and daisy petals to tell their fortunes of love, etc. Then there is the burning vine, a long, slim, red vine. If one breaks off a piece of it and names it, then plants it, and it grows, that person loves you.

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Folkways, Sports.

Hunting. Hunters in this section claim there are many red foxes in the Cumberland Mountains, and also many coons and possums. These animals are not hunted any more for food, only for the fun and sport of the chase. Foxes are very seldom actually caught or killed. Hunters say that they will not kill them for fear of exterminating the species and thus lose their sport entirely. They say it is a great experience just to sit by their campfire, smoking and eating, and hearing and knowing the barks of their individual dogs as they trail a fox.

A majority of the hunts are held in mid-autumn, usually in the late October, beginning directly after sun-down and often lasting until well past midnight. So far as hounds and fox are concerned chases are all night affairs, and sometimes they last until well into the following morning. "Old Pied", and "Old Bald" sometimes come limping in home late the next day, and other times they have to go back and blow the cow-horn to round them up.

There are a few wild turkeys in this section today, but when the country hereabouts was first being settled records show that they were plentiful. The birds were easily trapped in pens of closely laid rails, roofed over with brush or wire mesh or split boards. An enticing trail of shelled corn led into a vent dug to lead under the walls and enclosure. The hungry birds were lured into enclosure by the trail of corn.

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Nello Shamato

and once inside the captives would spend diligent hours seeking an exit.

Trapping. Coon pelts have a considerable market value, and no great skill is required for their acquisition. The coon is a night feeder with a fondness for crawfish and frogs, and is apt to spend his nights near the course of a creek. These striped fur-bearings are trailed down by dogs, treed or hemmed in rotten logs or barricades of drift, and there vanquished through the cooperation of dog and hunters. The raccoon is no wise comparable to the fox in swiftness, or keenness of sense, but is nevertheless a clever dodger, and, when cornered, a fierce fighter.

All that is required for hunting possums is still clear nights, and an understanding dog, jovial company, and the will to climb saplings. When molested by a strolling dog, the possum usually make up a little tree rather than a big one. The hunters need only to skin up the sapling and shake down the prize, and in claiming it to keep eagle eye for treacherous and infectious fangs. Possum pelts are also readily marketable, and offer a convenient medium of exchange.

Fishing. Casting rods and flies have no very evident place in fishing ways here. Fishing on the Cumberland River in Bell county is essentially a matter of deep-set trot-lines or of bobbling corks and hooks, baited with grub worms, earthworms, grasshoppers, and minnows. Giggling used to be a jolly diversion, especially suited to the moonlight nights, but since

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laws have made for men to obey then this active way of fishing is a thing of the past. The gigs were long poles capped with cutting metal points, double supported weapons, with wrist straps. The giggers would go barefooted or with wading boots, as common preference dictated, selecting a long and narrow stretch of river leading up to a pool of convenience or shallowness. The gig wielders would then form a line across the river or stream and walk up stream in a long paralleling line, splashing and shouting and waving high their gig poles, so that the fish would retreat before them up into the sanded shallows.

There the fisherman would follow the make upon their prey hurling their gigs with lightning precision, and tossing the catch to henchmen upon the bank. Handling a gig pole effectively requires much skill and very quick reflex, for even in the shallows a fish is a difficult target and the seekers perception must be quick to differentiate between mud cat and his neighbor's forward float. When the fishing was done there would probably be a fish fry, open to all the country-side.

Bee-hunting. Honey hunting is one of the backwoods sports. Bee trees are among the delightful resources of a sequestered forest. Old oaks, they are usually hollowed with age and long standing; there the wild bees hive and store their honey, which is sometimes darkened with acid, fruit, barks or a little bitter, but usually a golden or amber color. In order

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to trace down bee trees one must have a keen eyesight, a sharp axe, and provisions to stifle the anger of the bees with smoke. The bee stalker strolls through the woods, or in the vicinity of blossom bearing pastures, locates wild bees, figures out the direction of their flights, checks and rechecks the evidence, and so comes gradually into working distance of the prize. It is considered un-sportsman-like to take the whole of the bee store. He may take one or two bucketsful of the treasure, and leave the rest so the bees may have it for a new beginning.

Games. Children's games are the same here as some that their grandmothers played, and occasionally teachers introduce a few newer ones. Drop the handkerchief, Farmer in the dell, The cat and the rat, Thimble, London Bridge is falling down, Mulberry bush, marbles, Jacks, horseshoe, Mumblepeg, baseball, football, basketball, tennis, and golf are games that are played by young and old. Our golf course was laid out by the English who founded Middlesboro and is supposed to be the second oldest in the United States. Skating rinks have been introduced at times, but we do not now have one in operation. Boating and swimming is still done, although Fern Lake $1\frac{1}{2}$ mi. S. E. of Middlesboro has forbidden by the K. U. co. We have an enlarged swimming pool at Bartlett-Rhodes Park, which is located on the southern outskirts of the city. Here there are also swings, and a tennis court, and dance hall.

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Dancing. There is one old timer of this vicinity, a Doctor Settles, who has done a great deal toward reviving the old square dance which used to be so popular in these parts. He has with him at these gatherings a very apt man who "calls Sets". His young daughter knows all the intricate steps, and can teach any one who is interested. His sons play banjos and fiddles, always patting their feet to the Rhythm. Usually just before the music starts the caller calls out "Get your partner--Balance all", then the fun begins. Then the caller sings "circle eight, circle eight, circulate," there the men dance in circles, swinging their ladies from the right hand to the left hand, then whirl them about with two hands. "First gents break and make a figure eight, sashay-y up the hall", then the same movements over again. This is only one of the many different formations of the square dance.

Songs for the dances are such as "Turkey in the Straw", "John Brown's Body", "Chicken Reel", "Lisa Jane", "Sally Goodwin", "Ida Red", "Ain't Gonna Rain No More", "Shoo Fly", "Darling Nellie Gray" and songs of modern jazz music. At the country club and in the city homes round or modern dancing is practiced to waltzes and foxtrots.

Music. We have in the first place songs of a sentimental nature, such as those which are made to be funny. For instance:

Then there are ditties of satiric temper; the domestic tribulations of "Old Joe Clark" stands as a handy example. Here is the first stanza:

Old Joe Clark's a preacher,
 He preached all over the plains,
 The highest tent he ever took
 Was high, low, Jack and Jane.

Ballads are being revised and sung mostly at the Kentucky Mountain Laurel Festival near Pineville. Some of these are full of pathos and heartbreak, the most outstanding and more often sung is "Barbara Allen" Different sections of the mountain country has different words, but those most generally used around these parts are often following:

I went to see Miss Susan
 She met me at the door
 She told me not to come
 To see her any more.

She said as how she'd fell in love
 With Rufus Andrew Jackson Payne
 I looked her in the face and said
 On good bye Susan Jane.

O Susan Jane come stop that foolin'
 Stop that fooling now.

Susan she is so deceivin'
 She will not do to trust
 I have threatened twice to leave her
 And leave her now I must

I'll never love another
 To cause me any pain
 I trusted her and all the girls
 Are just like Susan Jane.

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All in the merry month of May
When the green buds were swelling
Young William Green on his death bed lay
For the love of Barbara Allen.

He sent his servant to the town
To the place where she was dwelling
Saying "Master bids me call for you
If your name be Barbara Allen".

Slowly, slowly she got up
And slowly she came near him
The very first words she said to him
"Young man I think you're dying"

He turned his pale face to the wall
And death was in him dwelling
Adieu, Adieu, kinds friends you all
Be kind to Barbara Allen.

Don't you remember in that town
In the place where I was dwelling
You drank a heath to the ladies all around
But, you slighted Barbara Allen.

Don't you remember in that town
In the place where you was dwelling
I drank a toast to the ladies all around
But my love to Barbara Allen.

Barbara was two miles from the town
When she heard the death bells ringing
They rang so loud they seemed to say
Hard hearted Barbara Allen.

Father, Father go dig my grave
Dig it deep and narrow
Poor William died for the love of me
I'll die for him of sorrow

They buried her in the old church yard
In a grave beside her lover
From Williams grave there grew a red red rose
From Barbara's grew a briar.

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They grew and grew to the old church tower
Till they could grow no higher
And at the end tied a true lover's knot
The rose wrapped around the briar.

Other songs are modern radio hits, old folk songs of the south, love songs and songs for games.

The instruments used at parties, square dances, frolics, etc. are banjos fiddles, jugs, drums, flutes, and pianos.

Bibliography:

Backwoods America Charles Morrow Wilson.

Chapel Hill. The University of North Carolina Press. Copyright 1934

Reference Sources:

Mr. Gene Blondell, Grocery-man, Middlesboro, Ky.

Mr. Andrew Hurst, Fork Ridge, Tenn. Miner

Mr. Harve Cross, Farmer, Middlesboro, Ky.

Mr. Peter Marsee, Miner, Middlesboro, Ky.

Middlesboro, Bell Co., Ky.

Miss Nelle Shumate.
Field Writer.....

CONFIDENTIAL

Box 1 File 5

Hotels. In 1889 the Yellow Creek Valley, the present site of Middlesboro, was inhabited by only 50 people. In August of the next year, 1890, the population had increased to 6,200. This was the boom year in the development of Middlesborough, and although the most of the population was of a transient character, seven hotels and a number of boarding houses were not considered enough to properly house and feed the people. Accordingly, by the next year, 1891, eight more hotels within a radius of six miles were being contracted for and erected. These included the hotels under construction at Harrogate, Tenn. 6 miles away, and at Cumberland Gap, 2 miles from Middlesboro. Hotel enterprises established in Middlesboro by 1891 included: the Middlesborough Hotel Company, with capital stock of \$200,000; the Cumberland Hotel Company, \$15,000; the Phoenix Hotel Company, \$10,000; the Tyler Hotel Company, \$20,000; the Ashbury Hotel Company, \$25,000; the Cumberland Inn Company, \$25,000; and the Ousiotta Inn Company with \$20,000 Capital stock.

The finest and best hotel in Middlesboro, and indeed one of the finest and best in the entire South at that time, (1890-91), was the Middlesborough Hotel located on a terraced hill, somewhat removed from the hurry and bustle of the new industrial part of the city. This hotel was surrounded by well landscaped walks and drives and provided an excellent view of the whole Yellow Creek Valley and of Middlesborough. When the hotel was completed the building and the grounds covered 8 acres. There was a sheltered promenade walk of four hundred feet on the East Piazza. The hotel boasted of all the modern convenience of that day. It had steam heat, electric lighting, electric call-bells, fire-buckets, chemical fire-extinguishers, a plentiful water supply, and, in addition to the steam radiators, a comfortable

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cheery fire-place in each room. There were 200 rooms in all, 30 bath rooms, and suites of two, three, and four rooms with well furnished baths. The transient rates were \$2.50 and \$3.00 per day. Per month the rates were \$30.00 to \$50.00 and half-price for children and servants. The attractions this Middlesborough Hotel had to offer its guests included: a beautiful ball-room with orchestra in attendance, golfing, lawn-tennis, hunting, boating and fishing in Fern Lake one mile from the Hotel, bicycle riding, and horse-back riding. When the great hotel was opened among the very distinguished guests present were Ward McAllister and Lilly Langtry, then the most famous society people in America and England. A special train was run from New York to bring them and their friends for the opening. Other guests of note who were entertained at the Middlesborough Hotel during its palmy days included the Earl of Dysart, the Duke and Duchess of Marlborough, and Viscount Bryce, at that time James B. Bryce, the writer.

Since Middlesboro was founded, two hotel structures by the name of Cumberland have stood on the site of the present Hotel Cumberland on the corner of 18th St. and Cumberland Ave. The first Cumberland Hotel, a frame structure, was built there about 1890 by the company of that name with a capital of \$15,000. In 1895 this building was remodeled from 20 rooms to 50 rooms and was called the New Cumberland Hotel. The manager and proprietor, was F. D. Hart, Jr. He modernized and brought the whole arrangement up to date.

The old Valley Inn building on Exeter Avenue and 35th St, still stands as does the old Ashbury Hotel on 19th St., and Lothbury. Both hotels were built in 1890-91 and the Ashbury is still in operation as a hotel. The Valley Inn building houses a thriving retail grocery and feed business. The Ashbury is used as a hotel for colored people.

Other hotels of historical importance within a radius of 6 miles were: The Harrogate Inn; the Four Seasons Hotel, which cost one million dollars, also at Harrogate; the Grant and Lee; the Casino; and the Sanitorium. It was the intention of the Cumberland Park ^{Co.} to make Harrogate, Tenn. and Cumberland Gap Park, the most attractive and the most picturesque summer and winter resort in North America. These hotels were built by the Cumberland Gap company to accommodate the pleasure seekers, the invalids, and tourists from all parts of the world. The company bought these lands adjoining Middlesboro and built the hotels and also some fine residences.

The City of Middlesborough was incorporated in 1890, one year after the failure of the Town Company's main financial institution, the Barring Brothers Banking House of London, England. This failure naturally caused the stock-holders to sell out as cheaply as possible and leave town. Consequently, when the moneyed citizens left, the hotels could not continue to do business except in a small way. A number of the old buildings still stand: the Ashbury on Lothbury Avenue and the old Valley Inn on Exeter Avenue in Middlesboro; and, in Harrogate, the Grant and Lee building, now used as a boys' dormitory by Lincoln Memorial University, and the old Harrogate Inn, the building now used as a school for needy girls, the Grace Nettleton Home.

The Hotel Cumberland, E., is the largest and best appointed hotel of today in Middlesboro, situated on the corner of 18th. St. and facing Cumberland Ave. It is conveniently located, being only one block from the L. & N. and Southern R.R. passenger station, and about one block from the bus terminal. This hotel has all modern improvements and consists of 136 rooms, 39 baths and 39 connecting baths. The rates are \$1.50 to \$3.00 per day for single rooms and \$2.50. to \$5.50 for double. There is a dining room in connection and the rates for meals are: breakfast 35¢ and up, luncheon 65¢ and up, dinner 85¢. The plan is E., and the hotel is managed by Mr. Howard J. Douglass, who is also secretary of the Chamber of Commerce of Middlesboro.

The New Middlesboro Hotel, E., on 19th St. near the corner of Cumberland Ave. near the bus terminal. This hotel has 34 rooms, 20 baths, and the rates are \$1.00 and up. Lee Rennabaum is the manager and the establishment has all modern facilities such as steam heat, electricity for lighting, and telephone accommodations. Being situated so close to other buildings it has very little parking space and has no garage space. [#] The Majestic Hotel, E., is located on 19th. St., almost directly facing the New Middlesboro Hotel on the other side of the street. Cars have preference in parking in front of the hotel. There are 26 rooms, 12 baths, and the rates are \$1.00 and up. This hotel is the newest and most modern in the city.

Middlesboro has three, and possibly four, more hotels run on a smaller scale to accommodate travelers and tourists who wish to remain the city for some time. These hotels, the Friends, the Bruce, the Piedmont, the Will Horr, and the Wabash, cater to boarders who wish to rent rooms for a month or more. Their rates are from

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75¢ to \$1.75 a day and from \$12.00 to \$20.00 per month. The Friends Hotel, and the Piedmont or Will Horr, are on 19th. St., N. of Cumberland Ave.; the Bruce Hotel is on S. 20th St., and the Wabash is on 18th and Amesbury Ave.

The old Ashbury Hotel, E., (for colored), is located on N. 19th St. and Lothbury Ave. Its rates are \$1.00 and up.

McVan's Tourist Camp, located at the foot of Cumberland Mountain on the Dixie Highway as it enters Middlesboro, is said by the Chamber of Commerce to be in the grade A rating by the State Board of Health. This Camp has six small brick cabins, each cabin having two rooms with a bed in each room, and a small stove for heating and cooking in each, as well as a modern shower bath. The rates are \$1.00 per person per night, and the manager is Dr. T. D. Vankirk.

The Pinnacle View Tourist Camp is about one mile beyond the city limits as one enters Middlesboro from the N. This camp is new, having been built within the last year and not quite completed as yet. Mr. H. A. Williamson is the owner, and he has 4 cabins completed and one more being erected. These cabins are stucco, three cabins having two rooms with a bed in each room, and two cabins having single rooms with one bed in each and connecting garages. Each cabin has a shower with hot and cold water, and a stove. The rates are: \$2.50 per night for the double cabins and \$1.50 for the single cabins with garages. Tourists may cook in the cabins but sandwiches and orders are served at the large building near the cabins. Miss Sallie Patterson is camp attendant.

Boone Trail Tourist Camp, located about 200 yards N.

of the Pinnacle View Camp, on the right, is run by Mr. and Mrs. R. F. Whited. There are four cottages, stucco, with hot and cold water, showers in each cabin; two cabins having two rooms with two beds, and two single cabins having single beds and connecting garages. The beds have Simmons springs and mattresses. The rates are: double cottages \$2.50 per night, and \$2.50 for single cabins with garages.

The Middlesboro Tourist Camp is about 2 miles out of Middlesboro going N.. The proprietor is Myron Mc.Cammon and there are 7 frame cabins; 5 cabins having 2 beds, and 2 cabins having one bed. The camp has one separate shower and the rates are \$1.00 and up.

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Mrs. R. F. Whited, Boone Trail Tourist Camp, Middlesboro.

Mrs. S. Good, Middlesboro Tourist Camp, Middlesboro.

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Myths. The Middlesboro Daily News, publishes an item each week concerning superstitions prevalent in this section. The natives of the mountains firmly believe that it is a sure sign of death or ill luck for a black cat to cross your path. If two people are walking along together, they should never change sides with their companion for the same reason. The origin of such superstitions hark back about two generations, when the old-timers were in great fear ^{OF} ~~that~~ witches and witchcraft. It has been often told hereabouts how if a person gave a witch-woman as many as seven things, the witch would then have the power to bewitch one and any animal belonging to that person. There was a man, one Wells Ward Baker, who claimed to be immune to witchcraft. A witch, one Sally Ann Campbell, would often come to his home begging for gifts to keep her luck sharp". The Bakers, being very superstitious, dreaded to have her come, so they put the broom across the doorway. Witches will not cross brooms, so she asked them to remove the broom, and as they would not she kicked the broom away. When she departed she cast a spell on one of the calves in the barn lot. It pawed and kicked, rolled, and tried to stand on its head. Mr. Baker, being a "Witch-doctor", took out his knife and cut a tuft of hair from the forehead, ^{of} and tail of the calf and threw it into the fire, and the calf immediately quieted down to normal. The next day Baker drew a picture of the witch, woman on a tree, and took a gun and shot a copper bullet through its arm. Later he heard the witch was sick, went to see

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her, and found her with an arm bandaged up and moaning in great pain. She would not unbandage her arm, but Baker felt sure that his act had caused the pain, and suffering. At another time this same man was riding along one night, when something like a half-moon came around his head, knocking off his hat. The next day he found his hat setting up in a creek, on a rock with his silk handkerchief in it.

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Natural Resources.

631.

The Middlesboro Basin, hedged in by high mountain ridges, contains numerous coal beds from five to seven feet thick of high grade and in workable situations. The first attempt to open up this region was practically a quarter of a century after the Civil War, and this attempt was that which centered around the city of Middlesborough. The building of this city was in the heart of the region just below the historical Cumberland Gap.

Mountain passes are ever the focusing points of railroad systems, and with coal, iron, and limestone available it was argued that a great manufacturing city must result. The city was built then in 1890, in advance of the establishment of ~~the~~ industry which ^{was} needed to support it, and the completion of the railroad which alone made a great city possible. As a result the Middlesborough boom faded, and it was some ten years later that the slow growth begun which gave the place importance. The coal-bearing rocks of this field consists of sandstone and shales, having a total thickness of about 4,000 ft. According to the evidence of the fossils, all of these rocks are of the same age as the Pottsville rocks of Pennsylvania. The lower third of the series are predominately sandy, containing many massive sandstones and conglomerate beds.

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While this part of the section contains some coals, one or two of which may be of workable thickness, under all of the central part of the field where the strata lie well for mining these rocks and their coals are well below drainage. On the edge where they are above drainage, they are dipping at high angles and the coals, as far as seen, are usually more or less crushed. While of less value than the other coals of the Basin, they constitute an important reserve supply. The upper two-thirds of the section contain about equal amounts of shale and sandstone.

Cumberland Mountain and Pinnacle Rock, S. E. of Middlesboro, are formed by sharply tilted beds of Lee sandstone, the basal part of the coal measures of Kentucky.

According to the U. S. Bureau of Mines the number of persons engaged in coal mining in the entire county of Bell in 1931 was 4,040. The value of the coal they mined was \$1,778,000, and per capita value of those engaged in mining was \$440. The number of days the mines were worked was 148, and the value of a ton of coal at the mine was \$1.28.

Although the Blue Diamond Coal Co. has its district executive offices in Middlesboro on W. Cumberland Ave., it does not have any mines located here.

There are eight mines in the Middlesboro Basin that run more steadily than the remaining ones. The mines taken in alphabetical order according to their company names are:

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Atlas Coal Co., whose shipping point is Capito, P. O. Middlesboro, is of the Lower Hignite seam. The equipment used at this mine consists of shaker screens, picking table, and crusher. The daily capacity is 7 cars, which coal is hauled away by the L. & N. and the Southern R. R. The trade names used are "Atlas" and "Pinnacle".

The Clear Fork Coal Co. mine is at Fonde^E, Ky., with the general office at Middlesboro. The daily capacity is 20 cars, and it is served by the L. & N. and the Southern R. R.

The Fork Ridge Coal and Coke Co. is located at Fork Ridge, Tenn., 6 mi. W. of Middlesboro. This mine is of the Mason seam, and has a daily capacity of 23 cars. The L. & N. and Southern R. R. serve it. Shaker screens and boom loaders are used here. The Clear Fork Coal Co. is of this same Mason seam, being about 2 mi. N. and across the mountain from Fork Ridge. The trade name for this coal is "Fork Ridge Red Ash".

The Gunn Coal Mining Co., Logmont, Ky., has a daily capacity of 5 cars. The trade name is "Gunn's Jellico", and the seam is stray. The L. & N. and Southern R. R. haul this coal.

The Hignite Coal Co., Middlesboro, has its shipping point at Highite, Ky. The seam is the Lower Hignite, the same as the Atlas mine. The equipment used consists of shaker screens, boom loaders, and picking tables, and the trade name is "Rainbow Hignite".

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The Premier Coal Co. mine is of the Turner seam, and the trade name is "Premier". The shipping point is Paramount, and the P. O. is Middlesboro. This mine has a daily capacity of 12 cars. The equipment consists of a shaker screen, boom loader, and picking table. The L. & N. and Southern R. R. haul this coal.

The Remnabaum Coal Co. has a mine, Meliance, whose shipping point is at Hartramft, Tenn., about 7 mi. W. of Middlesboro. This is the Sterling seam. The L. & N. and Southern R. R. haul this coal.

The Southern Mining Co. operates the Amru mines at Colmar, about 10 mi. from Middlesboro to the N. E. The trade name is "Crane Creek", and it is of the Mason seam.

Middlesboro offers a new market for trade extension, in that these larger mine settlements house several thousand people, and offers an attractive market. Middlesboro is the gateway to this business. The L. & N. and the Southern R. R. carry this coal to the entire Southland and the Northern cities.

Iron. As to the iron deposits adjacent to Middlesboro, there are the Clinton and the Oriskany types that outcrop in Powell's Valley in Tenn., 5 mi. S. of Middlesboro. To the S. of the southern outcrop near Middlesboro some veins are found but as yet are undeveloped. These extend on both the N. and S. sides of Tazwell, Tenn., about 18 mi. S. of Middlesboro. The three Clinton veins average two and a half, three and a half, and four and a half ft. in thickness.

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The Clinton veins will produce 22,243,200 tons per Sq. Mi. The Oriskany veins run from four and one-half to twelve ft. in thickness. At the least thickness they will yield approximately 9,532,000 tons per sq. mi. All these veins extend N. E. from Middlesboro a distance of some 60 mi., and S. E. to the Birmingham district. Thus Middlesboro is well located for the iron and steel industry.

There are a number of artesian wells in or near Middlesboro. The Well on 20th St., near the city hall, spouts forth a clear, crystal stream of iron water. There is another at the Junction W. of the town, near the city limits. This water has a sweet, sparkling taste that is a great deal unlike the unpleasant taste of that from the well at the city hall.

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Old Churches.

Yellow Creek Baptist Church is identified with the early settlement of Middlesboro, then known as Yellow Creek settlement. Yellow Creek Baptist Church is located at 38th Street and Winchester Avenue, Middlesboro, Kentucky is the oldest church in Bell county. It was established in 1840 and is a member of the Southern Missionary Baptist Association. The original building was a small one room frame building located at Edgewood, about six miles northeast of the present town of Middlesboro. About 1890 the church meeting were held in what is now known as Noetown in the northeast of Middlesboro, to accomodate the fast growing village of Middlesboro. Middlesboro was founded in 1890. The church was moved later to its present location at 38th street and Winchester Avenue.

The Yellow Creek section during the years 1880 to 1887 was the scene of frequent feuds and gun battles between the Turner and Sowder clans. The origin of this bitter feud is not known. The Turner a family was member of the Yellow Creek Church. This possibly accounts for the dedication of a graveyard in the northeast section of Middlesboro in those bloody days for the last resting place of so many of the Turner family. The Yellow Creek Church was later moved to a place overlooking this cemetery, it presents this location, and the cemetery has subsequently taken the name of the church.

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Nettie Shumate

The early pastors of Yellow Creek Baptist Church were not Doctors of Divinity by diploma or compliment; but the pioneer minister hailed by their congregation as "Parson". One of the early pastors of the old church was "Parson" Wesley Carroll, the grandfather of the well known Bell county resident "Uncle" Billy Morsee, a wealthy land owner and timber king of the old Yellow Creek section in the early days. Several years later the Rev. James Browning served as pastor continuously for 30 years. The Rev. Browning served as pastor continued to do so until his death at the age of 83 in the early part of 1936.

The son of Rev. James Browning, the Rev. Samuel Browning is the present pastor.

Middlesboro was a "boom" town in its settlement in 1890, springing up similar to the "mushroom" town of the early western states. A great number of business men, school teachers and religious leaders of various faiths came to Middlesboro about this time. Among the early churches established that still survive were, St. Mary's Episcopal Church, first Baptist Church, Presbyterian Church, Christian Church, St. Julian Catholic and the Northern and Southern Methodist Episcopal churches.

COHIST

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Nelle Shumate

The Fall of 1892 marked the first organization of a Golf Club in Bell county. Dr. Sneed, Episcopal minister was elected President of the club by the English speaking golf addicts then in Middlesboro, and this possibly is the first Golf Club organized in the United States, notwithstanding New Yorkers claims to the contrary.

The First Baptist Church was located at 20th Street and Winchester Avenue. The original building was a frame structure and the Rev. G. W. Perryman was one of the early pastors. He served as pastor in 1899. The Rev. Perryman published a church magazine known as the Baptist Evangelist. The first Baptist Church was moved to a site on Cumberland Avenue in 1821. A brick building was erected on the new site. A Dr. Martin was the pastor at that time, and later a Dr. Adams served the church. The present pastor is Dr. S. E. Tull.

Dr. James Lapsley McKee was one of the first ministers to visit the mountain section. He has a repertoire replete with reminiscences of the blood feuds that existed in this section in 1880 to 1887. Rev. McKee was a native of Kansas City, Mo. He was a graduate of Center College, and in the early days engaged in evangelistic work for the Presbyterian church. He traveled mule-back over the mountain passes he says: "Lawlessness was rampant in this section then, and its citizenry regarded with suspicion all strangers, and in consequence it was difficult at times to secure lodging overnight in the remote

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sections. This treatment of strangers was due to the fear that infrequent visits of government agents out nosing for illicit distilling caused, and these agents were known as 'revenuers.' " In the year 1886 Dr. McKee held the first religious service in an old livery stable in what is now known as Middlesboro. Dr. McKee looks back to this service with justifiable pride, he says: "About 80 people were present and only two of this number were women, (Mrs. Snyder and a Mrs. Albright)". During the early "boom days" of Middlesboro the construction of business houses seemed to precede the construction of church buildings but this condition did not check the religious spirit of Dr. McKee, says the good Doctor: "We found a building under construction it was utilized for religious worship. Lanterns would be hung in the building for lighting system before its completion and devotional services held there. When the building was complete and the owners moved in, we found another building under construction and moved the services further up the street". These meetings were frequently interrupted by the criminal element of the community, and the minister says: "from a little shack near where the Cumberland Hotel now is located, I could hear guns popping every night. A crowd of rough fellows from up the creek would ride along the streets shooting out lamps and lanterns". However, the Rev. McKee and his faithful workers continued their evangelistic work and the little mission of the Presbyterian Church of those early days, the Presbyterian church on 20th street stands

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Superstitions

Jewels, which supposedly possessed souls, had the power of transferring good or evil luck to the wearer. The Opal is symbolic of hope and truth because of its rainbow ^{hues} here. It is fragile and breaks easily and so the material West considers it as unlucky. Pearls are supposed to die unless warmed by human flesh and some women go to their safety deposit box and sit with their strings of pearls around their necks and wait until the gems are fed. Other women think it lucky to get into a dress wrong side out by accident and to immediately correct this mistake is very unlucky.

It was once believed that the devil got into peoples hair after sundown, and the women would scarcely go out after dark unless they had their heads covered.

If some person leaves the house and has forgotten something he had better sit down and count ten after returning for it. Sit down in order to complete the journey for an interrupted journey is unlucky and count ten for this reason. The feminine number is two, the masculine number is three, and the total five, and twice the total is ten, making a double and mystic charm.

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Don't cross on the stairs in front of a person because he may put the evil eye on you, but cross your fingers over your heart or make the sign of a cross, as this has always been an abomination in the sight of the spirits.

The wishbone of a chicken, like a horse shoe will bring good luck to you if hung over the door as it resembles the cressent of the moon, which has always been a goddess. The horseshoe should always be hung with the points up as to keep the luck from running out.

When you receive a sharp present or gift from a friend give something in return as to receive a gift so sharp will cut the friendship of two people.

We americans look in our fields constantly for four leaf clovers, which the Druids popularized. Also they popularized the mistletoe, under which people kiss, because it grows without root in the ground and does not die in the winter. There are other reasons for the divinity of the mistletoe. It was with the mistletoe that Loki, the thirteenth god, killed balder and according to Sir James George Frazer the golden bough that Aeneas carried with him into the lower world was the mistletoe.

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This song is celebrating Cumberland Gap:

Cumberland Gap is a noted place
Three kinds of water to wash your face.

Cumberland Gap with its cliff and rocks
Home of the Panther, Bear and fox.

The first white man in Cumberland Gap
Was Doctor Walker, an English Chap

Daniel Boone on Pinnacle Rock
He killed Indians with an old flintlock.

There are other institutions we should mention that has gone with the ash-hopper and soft soap, gone with the wood ashes and the open fire place, gone with horse-and-buggy days, gone with the preaching all day and dinner on the ground, gone with the front room and the family album. The old "smoke house" so called because it was in this small out building that the interesting and standardized process of curing and preserving the winters supply of hog meat. First the sausage was ground up in the old fashioned mill and then sage and red pepper (was) added to the tub of red sausage. This was then stuffed into white cloth sugar sacks and hung up to the rafters of the smoke house. Next the meat that was not to be used in making lard was buried in a large pile of salt and then each joint and piece was lain out to itself and left so for six weeks or more.

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Sometimes the hams were coated with sorghum molasses and black pepper and were then enclosed in cloth sacks. Smoking the meat was now the thing for days. Chips played a great part in this and to see a chip fire was sort of a sacred thing; it betokened that the family was again provisioned for the winter and that starvation could not make any headway.

Meat now occupied its proportionate share of the building by degrees the smoke sausage disappeared and the less valued pieces of meat. The hams, prized possessions then and now, where ever country ham is known, stayed on longest, ~~xxxx~~ cut into only for real company. Early in the spring the building had other uses. The soap grease was taken out, to return the next day as lye soap. It was late summer when the sourkraut was made and brought in and stored in barrels or earthenware jars, and all through the summer other jars of canned fruits, vegetables and jellies and preserves were added. Every season was used for the old smoke house.

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File 6

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Nelle Shumate

Folkways, Signs.

When you hear a katy-did chirp it is only a short time till frost. To grow good pepper, get mad while you are planting it. Plants of darkness root crops and tubers, should be planted during the dark phase of the moon; crops that produce above the ground should be planted on the light of the moon. Catch a butterfly, bite its head off and you will get a dress or skirt the same color.

A snake will not die until the sun goes down. To locate straying cattle, scare up a daddy-long-legs and follow its direction. Eggs set on Sunday will all hatch out roosters, eggs carried in a woman's bonnet will hatch out pullets.

Hoodooos.

When you see a red bird make a wish, if the bird flies upward the wish will be fulfilled and if it flies downward it will not come true. To drop a dish rag fortells a dirty caller, if it falls into a wad the visitor will be a man, if it spreads out, the caller will be a woman, and if a fork is dropped it means you will have a man for a visitor at your home and if you drop a knife you will have a woman caller, a spoon denotes a child will call at your home.

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To dream of a birth signifies a death; to dream of a death foretells a birth. A dream repeated before breakfast will be fulfilled. A pregnant woman should be fed anything she desires to eat. Should she desire a particular food and fail to get it, the offspring will be afflicted with an uncontrollable appetite for that certain food.

If the sun sets behind a bank of clouds on Thursday, it will rain before Sunday. Thunder in February means frost in May. If the ground hog sees his shadow on the Second of February it denotes six additional weeks of bad weather.

A white circle around the moon foretells rain or snow, and the number of stars within the circle indicates the number of days until the falling weather begins.

It is bad luck to shake hands across a gate, to get out of bed on the left foot, to sweep a floor or comb your hair after sunset, to dream of muddy water, or to open an umbrella in the house is considered as a bad luck sign. To walk across the room with only one shoe on, or to begin some kind of work on Friday, to return for something after one has started on a journey, to carry a hoe through the house, or to move cats or brooms from one house to another. And it is just as unlucky to stand under a walnut tree during a thunder storm, or to close a gate which one finds open or to tolerate crowing hens or whistling women. It is bad luck for a woman to sing before breakfast. If she does she will cry before supper or before night.

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One who sews after sundown or mends a garment while on that person will always be poor. It is unlucky to spill salt, or to carry ashes out of the house on New Years day, to whirl a chair on one leg, or to look at the moon through bushes. If a person has money in his pocket when he sees a new moon he should turn the money over, and he will have money all the rest of the year. To keep a horse shoe in the back of a fire place will prevent the hawks from catching the chickens.

A chicken "pulley-bone" placed over the door, the first male to walk under it will be the one that will marry the girl who placed it there.

When Fridays come on the 13th of the month the day is ^{all} for from being good toward any undertaking. May marriages are unlucky and so are those consummated on rainy or snowy weather. Water dipped from an open stream on ash-Wednesday, before sunrise is a first-rate cure for rheumatism. Rainwater caught on the first day of june, will serve as a cure for freckles. The coming of a turkey buzzard is a sure sign of spring. Lightning in the south foretells dry weather.

The seventh son of a seventh son will have extraordinary powers of healing, and so will a posthumous child of either sex. If a girl cuts her fingernails nine Sundays in succession, her sweetheart will dine with her.

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Nelle Shumate

Folkways, Superstitions.Witchcraft.

People in this section today do not believe in witches and witchcraft as did their ancestors; but the tales their parents and grandparents tell them are still very well known and often repeated. Here is a fair specimen, a story of a witch and a cats paw.

"Once there was a farmer married to a witch. One night his wife went out, and he did not know for sure that she had gone to the meeting of the witches. Immediately a black cat came in the room where he was waiting and placed its paw on his knee. The farmer was so excited that he cut off the cat's paw with his knife. At this time the lamp was extinguished, followed by a rush of wind, screaming, and clamor and when the farmer looked again he was frightened and saw a woman's hand lying on his knee where the cats paw had been.

Next morning his wife complained of a misery and she could not get out of bed. The farmer removed the bed cover to look at her and behold her right hand was cut off."

Another story tells of a bent gun: It seems that a country man had been deer hunting, but he never could get the much coveted deer because when he saw the deer it would always go around the mountain and run about in a circle and the hunter never could get close enough to shoot it.

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Finally the man blundered onto the idea of building or bending his gun barrel to fit the curve of the mountain. He saw the deer a second time and when it approached the mountain he aimed his gun and banged away. The hunter then concealed himself in some nearby underbrush.

After a while the deer came tearing by the hunter and he began shooting and he could just hear the bullets whizzing past the deer. Well, after the deer had made two rounds of the mountain the bullet caught him and the hunter had killed the deer.

Here is a story that seems to point out a moral. "Two drunk men were riding home one night on a road paralleling a creek. One man was angry because his horse was lame, and so he began to kick and curse the horse because it would not keep up with the other man on horseback. When he did this a big yellow, bright, round object knocked the man's hat off and both men spurred their horses and at last made their escape. The next day the man that had lost his hat returned to see if he could reclaim it. When he arrived at the designated place on the bank of the creek he found his hat with the handkerchief within.

Charms.

Charms in many instances have been handed down from our ancestors; but others are being coined each day taken from modern objects and events. For instance children believe if they can touch an automobile while in motion they are sure to have good luck. Children daily risk their lives in trying this stunt.

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There is the age old belief that if a girl places a chicken's (pulley-bone) breast bone over a door the first male to enter will be her future husband. A buckeye worn faithfully on a string around one's neck or carried in a pocket will ward off all diseases. To carry a rabbit's foot is sure to bring one good luck. Amber beads are said to reduce goitre and a cartridge belt worn low around the waist is a cure for rheumatism. Skin diseases may be cured with a solution of honey and butter milk and medicine is most helpful given at the time of a changing phase of the moon.

Magic.

To find a hidden treasure one must know the magic words to say that will frighten away the saucer-eyed dogs, and evil spirits that guard the treasure. If the eye has a sty on it, run it over with a black cat's tail, or take a pebble, spit on the pebble and bury it, when you have forgotten where you have placed the pebble the sty will leave your eye. It is unwise to handle toads as they will cause styes to come on your eyes. It is best to cut your hair during the new moon, at this time it will grow thick again. To cure fits: tear off the victim's shirt and burn it. In order to know whether a certain boy loves you take a daisy and as you tear off each petal say these lines, "He loves me, He loves me not" The last petal removed is the one that indicates the true state of affairs as to whether he loves you or not.

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A first class test of love is to name a mullein stalk, and bend it down to the ground and if it returns to its original upright position it is a certain sign that he or she loves you; but if it dies, he or she does not love you.

Haunts.

There is an old two story house west of Middlesboro that was built when the town was founded. The Harkness brothers built it for a home near their brick plant. It was to be a mansion of brick and cement but the Harkness family were bankrupt when the house was only half completed. People occupied the lower part for years but the renters always claimed that strange sounds could be heard at night. They said it was old man Harkness grieving over his ill fortune.

Old timers claim that only silver bullets will kill ghosts. These same old timers are prone to relate stories about devils "half-acre in Bell County. There are two places by this name in the county, and it is somewhat confusing to determine exactly where the haunted house of these stories was located. At any rate it is told how travelers would sometimes stop for the night at an empty house, not knowing that it was haunted. Soon he would be awakened by strange sounds like chairs moving from place to place, or dishes rattling overhead. Naturally they would become frightened and leave but eventually one man, more fearless than the others decided to go up the stairs and find out the cause of the unusual sounds. He went upstairs and

Middlesboro, Bell co., Ky

Nelle Shumate

and found a deer that had been caught in a steel trap, and had dragged it up the stairs and onto the top floor.

Fortune Telling.

These days traveling gypsies and touring palmists will tell anyone their past, present, and future for about fifty cents. Most every family has a member in it that can tell your fortune by reading the coffee grounds in your coffee cup, or by the lines in your hand. Some still do this by having one to divide a deck of playing cards into three separate divisions, the divisions indications are the Present, the past, and the future. There are certain results of ones most simple actions that are indicative of ones future state of being. For instance if a girl wets her apron when washing clothes, she will marry a drunkard. If she has cornbread to burn, her sweetheart is on will be angry with her. Also, if a person unintentionally places three oil lamps in a row there is soon to be a wedding in the family. And the one that catches a butterfly and bites its head off will get a new dress or shirt the color of the butterfly.

Dreams.

A number of homes have dream-books. These books define the meaning of any thing one is likely to dream. Many people in this section who are religious are inclined to interpret their own and others dreams.

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It is believed by many that to dream of a birth is a sign of a death, and to dream of a death is a sign of a birth. Also to dream of a funeral is a sign of an early marriage in the family.

If a girl will look intently at a bright star, she will dream of her sweetheart. To dream of muddy water indicates trouble.

Wishes. When one sees the new moon in a clear sky, make a wish and it will come true. If one sees a red bird, a yellow car, or a gray horse, it is a good time to make wishes that are likely to come true. When the hem of ones dress turns up accidentally, kiss it, turn it down and make a wish and it will come true. One way to tell whether a wish will be fulfilled is, to make a wish and open a bible and if the words, "And it came to pass" appear on either page where the bible is open, the wish will come to pass.

Fire. It is common to hear the saying "Smoke follows beauty" When a girl makes a fire and names it a boys name, she knows if the fire burns brightly that the boy loves her. If the fire goes out he does not love her. When you hear sassafras wood crackle on the hearth it is a warning that one of them shall die before the close of the year.

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Dark.

Parents often scare their children into being quite when they cry at nights by telling them that the old bogey man will get them. Ghosts walk only at night, they say, and graveyards are most gruesome after darkness. Practical jokes are played on Halloween night..

Salt.

The only superstition here about salt: is, that is it unlucky to spill salt and that salt and pepper should be the first article to be taken to a new house.

Moon.

If a person has money in his pocket when he sees anew moon, he should turn the money over, because if he does that he will have money all the rest of the year. And if a woman shakes her dress on seeing the new moon she will be sure to get a new dress. A white circle about the moon foretells falling weather, and the number of stars within that circle indicates the number of days before bad weather begins.

Plants of darkness, root crops and tubers should be planted during the dark phase of the moon, and above the ground crops during the light phase of the moon.

Fruits can never be killed in the light phase of the moon.

Wool washed and warped while the moon is changing will stretch; wool washed

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Nelle Shumate

and warped while the moon is waning will shrink.

Sun, Stars.

When the sun sets a snake will die. If the sun sets behind a bank of clouds on Thursday, it will rain before Sunday. A red sunset means clearing weather; a yellow sunset indicates rain. It is bad luck to sweep a floor or comb your hair after sunset, and if one sews after sundown or mends a garment it will not be a good peice of work. When you see the first star in the evening spit over your left shoulder and make a wish, and your wish will come true.

Salivia.

When undecided which direction to take when searching for an article spit in your hand and splash it with your fist. Then follow the direction of the splashed saliva. Freshly chewed tobacco saliva will cure the sting of a bee, and tobacco placed on a tooth that is aching will stop the pain.

Sneezing. If one sneezes before breakfast he will weep before bedtime.

Hiccoughs. If you want to stop hiccoughs take nine sups of water out of a teacup in succession without inhaling or exhaling your breath.

Middlesboro, Kentucky Bell co.,

Nelle Shumate

Reference Source:

Mrs. D. A. Spitzer, Housewife, Middlesboro, Ky.
Mrs. M. Shimate, Housewife, Middlesboro, Ky.
Miss E. Ellison, Farm Girl, Middlesboro, Ky.
Miss Ruth Shumate, Housekeeper, Middlesboro, Ky.
Mrs. George Branscomb, Housewife, Middlesboro, Ky.
Mrs. R. L. Neikirk, Housewife, Middlesboro, Ky.

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Middlesboro, Bell co., Ky.

Nelle Shumate

Stories.

An old Negro hermit lived in a small shack down by a skunk-infested swamp. Because these animals were such beautiful creatures the old hermit never harmed them. So, when his nearest neighbor rode by one day and saw skunk hides stretched over the walls of the shack he decided to stop and learn the cause of the sudden change of mind. When the old man stopped at the shack he found the Negro hermit very much enraged. He asked the trouble and received the following answer, "Here I'se been powerful good as I cud to these har varmints and what do they do for me but take my ole' cat which I'se had for years, and I cain't find hide or hair of the poor thing." "Now I'se gwine to keep rite on killing these things until I hexterminates the whole skunk bred". About two weeks later the same old man was walking past the shack and stopped again to visit the hermit. It happened that the table in the shack was covered with an oil-cloth that was very soiled, and the dishes on the table ^{soiled} ~~was~~ ^{were} piled very high and were dirty. The ~~old~~ Hermit asked the old fellow to stay for dinner, and he began to clear the table. He took pile after pile of dirty dishes from the table and finally decided to remove the oil-cloth and put on a clean linen, and to his sudden astonishment he found his poor old cat stretched out on the table as flat as a rose. The poor thing had evidently been killed by so many dishes piled upon her.

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The way of the law-makers and the law-breakers are sometimes strange and humorous, as in this decision that a certain back country Squire handed down. A certain preacher and a negro went to law, each claiming a certain white calf. After deliberating for the whole of a summer afternoon, the jury reported that it could not agree. "What seems to be the hang-up"? The law or the evidence"? asked the Squire. The jury foreman scratched his head with a convenient stub of a hand and answered "Well, Squire with some hits one thing and some hits another. They's two of us thinks it belongs to the preacher, two thinks it belongs to the nigger and two of us thinks it don't belong to either of them.

In order to settle the case satisfactorily for all parties concerned the Squire gave the calf into the hands of the nigger with the stipulation that its first female offspring would from weaning time and forever thereafter be the rightful property of the preacher.

There was a lad from South America, west of here, who on first coming to town, was lured by the tempting yellowness of the store window lemons. The youth had never seen lemons before and he figured to sample them. So he bought a dimes worth(as he called it) and proceeded to try out the purchase. A first attempt to bite through the rind of the lemmon proved a grand mistake. In spite of half a dozen on-lookers the lad from South America did not hesitate once. He ate the first lemon whole; then the second and third. No one laughed. There was not even a suggestion

Middlesboro, Bell co., Ky

Nelle Shumate

of a smile. The rural youth addressed a sober audience.

"Yessir, fer a considerable spell I've been aiming to get my fill of these tropical fruits because I shorely do pleasure in the flavor of em and now I aim to revel in it."

Then with puckering lips he retreated toward the artesion well, his departure unmarred by laughter, his sensitive spirit unchafed.

~~xxxxxxxxxx~~Another Story

xxxxxxxxxx

Some few years ago, two rough fellows decided they wanted to get some money. There was a miserly old neighbor living close to them. This neighbor was considered as being tight and a crab as to doing any thing for the people. One morning the two hill billies got to-gether and decided that on the morrow they would go forth and do away with this old man. In order to establish an alibi, they went that day to the village storekeeper and asked for a loan of twenty-five dollars. Both these fellows had borrowed money from the store keeper before and would always pay it back. This store keeper was extremely near-sighted and while one of the fellows engaged him in a conversation the other one took off the day leaf of the calander and when they asked for the loan the store keeper filled out the note form glancing at the day leaf which was March 12, instead of March 11, as it should have been.

Box 2 File 6

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Nelle Shumate

The two men went forth and did the muder. The pair were soon apprehended by a party of woodcutters, and in due time were put under arrest. Brought to trial the alibi was proven that on march 12th the tow youths borrowed money and had they signed note to prove it from the store keepte who was twelve miles distance, the storekeeper vertified the statement and accordingly the two murders came clear in their trial of the murder of the old man.

Reference Source:

Mrs. R. L. Neikirk, housekeeper, Middlesboro, Kentucky

Mrs. George Branscome, housekeeper, Middlesboro, Kentucky

Miss Dorothy Sprague, Librarian, Carnegie Library, Middlesboro, Kentucky

Pineville, Bell co., Ky.

Thelma King

Hospitals.

Pineville has only one hospital, called the Pineville Community Hospital, located at the N. W. Corner of Cumberland and Tennessee Ave., near Cumberland River. There are 30 beds in this hospital, and it is equipped for hospital and medical service. It has a first-class operating room and emergency service.

Ambulance service is furnished by N. T. Arnett, Brandenburg and Gibson, and Frank Durham.

Public Library.

The Public Library at Pineville is open 3 days a week, Monday, Wednesday, and Friday, from 2:00 until 5:00 p. m.

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Pineville, Bell Co., Ky.

Box 1
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Mrs. Thelma King,
Field Worker.

Hotels. Pineville's first hotel, The Bingham, was built in 1865 and operated until 1887 by Capt. William Bingham. This early tavern had only three rooms, with the kitchen built off separately from the house, and the porch was usually used as a dining-place. A 77 yr. old life-long resident of Pineville recalls that The Bingham used trundle-beds, an article of bed-room furniture of the past that is today seldom encountered. The trundle-bed was a very low child's bed that was pushed under the grown-up's bed during the day when not in use-- hence the name "trundle-bed."

In 1887 The Bingham Hotel burned and the Hotel Monroe was then built and operated by Mr. and Mrs. Monroe. A few years later a three-room Court House was built in Pineville and many prominent attorneys, judges and congressmen were entertained at the Hotel Monroe and its forerunner, The Bingham. Stage-coaches, drawn by four horses, then brought travelers to Pineville.

In 1890 the "Old" Pineville Hotel was built on what is now known as Kentucky Ave., where a residence now stands. This was a rather pretentious frame building, probably the first of real hotel type, but it burned after several years operation. Pineville at that time had no fire-fighting apparatus and the bucket-brigade with water from the near-by river could not save the early-day Pineville Hotel.

The Modern Pineville Hotel was built in 1893 and first owned and operated by the late Daniel Boone Logan, a prominent attorney of Pineville. After passing thru the hands of several operators this forty-room structure, with all

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modern conveniences, fell victim to the arch-enemy of Pineville hotels, fire, in 1932, and has not as yet been rebuilt.

The Dan Edwards Hotel on Pine St. was operated for several years, beginning about 1893, by "Uncle Dan" Edwards. The building that housed the hotel was at that time also occupied by the U.S. Post Office. The building is now used by a wholesale grocery company.

The Continental, E., is present-day Pineville's largest and most modern hotel. It is a three story brick on Virginia Ave., facing the Court House, and was erected in 1913 at a cost of approximately \$75,000. The Continental has eighty rooms and twenty baths, and operates a beauty shop on the first floor.

The Commercial Hotel, A., on Pine St., was once known as the Shy Hotel. It has twelve rooms, two baths, and rates of \$1.50 per day.

The Laurel Inn, on Kentucky Ave., serves home-cooked meals and has fourteen rooms and four baths. Its rates are \$1.00 per day for room without bath, and \$1.50 with bath.

Pineville has no tourist camps but offers some splendid "Tourists Homes", private homes accommodating tourists. Among these are the Cornett House, Asher House, and Kelly House, all located on Kentucky Ave.

Some very good restaurants are found in Pineville, such as The New York Lunch, The Green Parrot, and The Coffee Pot.

Reference sources:

Mrs. Betty Monroe Hoskins, old settler, 71, has lived in Pineville all life.
Hon. Clay Rice, Pineville attorney, 63, has lived in Pineville all life.
Robert Van Bever, former U. S. Postmaster, Pineville, native, age 66.

Pineville, Bell co., Ky.

Thelma King

County Buildings.

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(Note to State Editorial Staff: The material on Bell County Court Houses, Jails, and Poor Farms was furnished by Mr. J. H. Lee, County Auditor, Pineville. Mr. Lee very kindly submitted manuscripts copy especially for the American Guide, and this material is being passed to Louisville as sent in by him.)

HISTORY OF BELL COUNTY'S COURT HOUSES

The first Court House was constructed in Bell County as a temporarily affair in what is commonly known as the Narrows of Cumberland River, and what is now known as "Old Town" in Pineville, Kentucky. It was constructed upon the side of Pine Mountain about 400 ft. from the water level of Cumberland River, and was a one-room frame building. This building was the site for many feudist battles in which a large number of people were killed, and was constructed in 1867.

Bell County was only laid off as a separate and distinct county of this Commonwealth in 1867. This building lasted from 1867 until the Gay '90's when a newer and larger structure was built upon the present site of the Court House in Pineville, Kentucky.

The second Court House built for Bell County was very accomodious, and housed all of the office s and records of Bell county. This Court House was constructed of sawed, virgin poplar lumber, and was a model for its day. It was burned in 1917, and all of the records except those kept in the vault, which was accidentally fire-proof, were destroyed. A large part of the records of Bell County, as the earlier settlers settled it, are at

Pineville, Bell co., Ky.

Thelma King

Stanford, in Lincoln County, Kentucky now. Some in Richmond, Virginia, Harlan County, Kentucky and Knox County, Kentucky, for it was from these counties that Bell County was laid off.

Bell County is not the original name given to this County when it was laid off. It was named Josh Bell County for Josh Bell who was then the Governor of Kentucky. But, two years after Bell County was laid off the Legislature changed its name from Josh Bell County to Bell County. There were old records in the office for the Bell County Court Clerk at Pineville, Kentucky bearing the name of Josh Bell County.

In 1918-19 there was constructed in Bell County a new Court House on the same plot of ground that the second Court House stood upon. It was constructed at an approximate cost of \$100,000.00, including the furnishings. It is an up-to-date structure constructed of brick, marble, stone and concrete, and is fire-proof. While in size it is smaller than some of the Court Houses in Southeastern Kentucky, it is unsurpassed for accommodations by any Court House this side of Lexington.

The new structure as it is now built contains thirty-three rooms. It has a basement which is filled with offices, and has a first, second, and third floor, and an attic. All of the County officers, namely, the County Judge, County Clerk, County Attorney, Sheriff and Tax Commissioner have offices in the Court house, as well as the Health Department, the Farm and Home Demonstration Agent

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Thelma King

The Kentucky Childrens Bureau, Magistrate of the First District, County Auditor, and Bell County Board of Education; in addition to this there is the Circuit Court Clerk and Circuit Judge. All these offices are well furnished, and in addition to the offices mentioned there is a storage room for all of the supplies needed by the County and by Bell County Board of Education. There is a very spacious Court Room for the Circuit Court to be held in, with three witness rooms, and a Court room for the County Judge.

The furnishings in this building cost approximately \$20,000.00 Dollars originally, and approximately \$5,000.00 worth of furnishings and fixtures have been added since the Court House was originally built. This Court House is steam heated and electrically lighted, and contains the proper accommodations for the traveling public.

In addition to the Court House at the County seat at Pineville, Kentucky, Bell County owns the second story of the Court House in Middlesboro, Kentucky, and Circuit Court is held both in Pineville, Kentucky and Middlesboro, Kentucky. However, the Court House in Middlesboro was constructed wholly by the city of Middlesboro, and only deeded to Bell County all of the second floor thereof for the purpose of inducing the Circuit Court to be held in both cities. Middlesboro, while not the County Seat, is by far the largest city in the County. Its population is 10,562, while the population of the County Seat, Pineville, is only 3,158. About 25% of the Circuit Court business is transacted in the

Pineville, Bell co., Ky.

Thelma King

Court House at Middlesboro.

BELL COUNTY JAILS

Bell County has had two jails in its history. The first jail was built in 1867, or nearly about that time, when the first Court House was built. It was a very crude structure, having been built with logs, and was a one-room affair with no up-stairs, and with very small port holes cut for light. It was constructed of large poplar logs hewn with broad-axes by the old settlers. While it was very crude, yet at that time it was very secure. This building was destroyed by fire about the year of 1895.

Later the present jail was constructed. The present jail in Bell County consists of one room down stairs, and three rooms up-stairs. One of the rooms up-stairs is kept for the cages; the other two rooms where men roam around. The Bell County jail is old and antiquated; it is very insecure. Throughout the history of this jail there has been a large number of jail breaks, some of which have resulted in fatal circumstances. The United States Government some few years ago condemned this jail, and does not now permit Government prisoners to be incarcerated therein. Not-with-standing the fact that office of the United States Commissioner for the Eastern District of Kentucky is located next door to the jail, they will not permit prisoners to be incarcerated therein.

Box 1
File 5

Pineville, Bell co., Ky.

Thelma King

Plans for a new structure are being formulated, and the Fiscal Court of Bell County is contemplating building a new jail. In addition to the jail building proper there is an office attached there to, and in addition there to is a residence for the jailer and his family. This jail structure is of brick and stone.

BELL COUNTY POOR FARMS

Since 1867 Bell County has had twelve Poor Farms or Poor Houses. With the changes in the Administration, and the change in the Fiscal Court, the Poor Houses were transferred from place to place, and from time to time. Twenty years ago was the second permanent Poor Farm ever constructed in Bell County. It was constructed two miles out of Pineville, the County seat and contained approximately sixty acres of land. The Kentucky State Park Commission desired the location of the Bell County Poor Farm upon which to make a part of Cumberland State Park; the Fiscal Court of Bell County being confident of the beneficial result obtainable, gave to the State Park Commission of the State of Kentucky a site of the Poor Farm, and Bell County at the present time does not own a poor Farm, having finally disposed of it in 1934 on May 1st.

The Poor of Bell County are being cared for on a contingent basis by a private individual, and the necessary accommodations are located on his property, he having contracted with the Bell County Fiscal Court to care for the inmates on a per capita basis.

Middlesboro, Bell Co., Ky.

Miss Nelle Shumate,
Field Worker.

Manufacturing and Industry. The largest manufacturing plant in Middlesboro at present is the Blue Bell Overall Co. This factory began operating here in 1917. It is located on S. 19th St., and covers about one-half a block. The main building is a three story brick, and the office is also a brick building of one-story located on the south side of the factory. The approximate number of people employed is about 500. An exact number cannot be stated on account of some employees being cut off during lulls in the overall demand, and then others being employed when there are heavy orders to be gotten out on time. This company manufactures the Little Ben, Big Ben, Blue Bell, and Big Leed brands of overalls and coats. This company claims to be the largest exclusive overall manufacturer in the world, selling their products to all countries. The factory is modern in all respects, being well lighted by electricity and using electric power sewing machines. A large number of the employees have been there since it first opened in this city, and are very skilled. The Blue Bell Overall Co. has factories in other parts of the United States, the nearest one to us being in Greensboro, N. C.

Another textile manufacturing plant in Middlesboro is Martin Brothers elastic factory, located on Fitzpatrick Ave. This factory has modern looms and sewing machines run by electric power. It employs approximately 125 people in the weaving of the elastic web and in making athætic supporters, knee pads, knee caps, elbow pads, elbow braces, elastic bandages, head bands, anklets, and wristlets; all from the elastic web. These products are sold to colleges and schools, and professional athletes all over the world.

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Middlesboro, Bell Co., Ky.

The Union Tanning Co., a branch of the United States Leather Co., is located on the outskirts of the city, facing the Wilderness Road, US 25 E, on the N. of Middlesboro. They employ about 140 men regularly. The raw hides are imported from Argentina and tanned here. From these tanned hides, belting leather, sole leather, finders bends, factory bends, and womens' cement taps are manufactured at this tannery.

One of Middlesboro's newest industries is the stave mill operated by the Chickasaw Products Co., located at Slagtown, back of the old furnace property, near the railroad yard. There are about 40 men employed here, and barrel staves are manufactured from local and imported timber. This mill was opened in 1935.

The Hoe Brothers Foundry is located on the N. extension of 19th St., and is operated by the five Hoe brothers. They employ about 40 men in the manufacturing and repairing of mine equipment, iron and brass castings, oxy-acetylene welding, and mine cars and Hoe-Hyatt roller-bearing trucks.

There are two armature and motor works shops in Middlesboro, namely, the Kentucky Armature and Motor Works at 124 S. 22nd St., and the Chattanooga Armature Works located on N. 18th St.. The former employs 5 to 7 men and the latter employs from 8 to 12 men regularly. These two shops rewind and repair armatures for the coal mines hereabout.

In the old building once occupied by the New South Brewery and Ice Co., J. F. Schneider and Sons operate a meat-packing plant. This plant is on the old Brewery Rd., near the present Wilderness Road, US 25 E, at the foot of ~~the~~ Cumberland

Middlesboro, Bell Co., Ky.

Mountain. Schneider's employ about 15 people, and pack meat, lard and other fresh meat products. This company has a retail grocery and fresh meat market on Cumberland Ave.

Swift and Co. pack and manufacture Ice-cream. Their plant is located on N. 19th St. and Bloomsbury Ave. During the summer season from 20 to 35 people are employed here to manufacture ice and ice-cream. The force is reduced in the winter to about half this number.

The Middlesboro Milling Co. is located on 18th St., near the passenger depots of the L. & N. and Southern Railroads. This is one of Middlesboro's industries of a permanent nature that employs 15 men regularly. Flour, meal and dairy and poultry feeds, are manufactured.

The Woman's Exchange, located on Cumberland Ave. near the corner of 21st St., sells home-cooked foods and hand-made articles.

Middlesboro's daily newspaper, The Middlesboro Daily News, is published by the Citizens News Co., and is managed by Robt. L. Kincaid. This plant, located at Cumberland Ave. and 22nd St., also does job printing and sells office machines.

The Three States Publishing Co., at 20th St. and Chester Ave., is operated by H. C. Chappell. This establishment publishes The Three States, a weekly newspaper, and does job printing and sells office supplies.

The Bell Printing Co., Cumberland Ave. and 20th St., does general job printing, specializing on mine forms.

Middlesboro, Bell Co., Ky.

Box 1
File 3

COHIST

All factories and work-shops are open to the public at times convenient to the operators. Visitors are given permits on application at the respective offices.

There are no experiments in cooperatively run factories, nor any stockyards, in Middlesboro.

Mining. Middlesboro is the center of operations, and has the sales offices, of a great many coal mines. This topic will be covered in a later assignment on "Natural Resources".

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Black's Directory. Fourth Edition. Cincinnati. 1935. Herbert Black.

Reference sources:

Mrs. W. I. Jones, Asst. Secty. Chamber of Commerce, Middlesboro.

B. B. v.
Labor Disputes.

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Of course as time passed new organizations and new ways developed all over the other coal fields, and their effect was felt here. An instance was the dispute between the laborers and coal operators, causing the miners' union organization in 1917 and 1918. Then, in more recent years, there was the attempt of the so called "Reds" or Communists to gain a foothold among the miners. The city officials were diligent and soon this scare was stamped out. It was necessary in 1933 to have State troops here to quell disturbances when the local miners struck for higher wages; and last year, 1935, when all the United Mine Workers of America were called-out and a strike declared by their leader. The local mines answered that call almost to a man and were taken care of by the K. E. R. A. while out of work and did not go back to work until November. Their leaders in Washington, D. C. declared that, for once in the history of the United Mine Workers organization, they had gained their points, that is, the coal operators had agreed to give the miners shorter hours and higher wages. At the present time, 1936, the local miners seem well satisfied and do not seem to be anticipating any more trouble with their employers as long as the McGuffey Bill passed by the Federal Congress in 1935 holds good.

L.B.

Pineville, Bell co., Ky.

Thelma King

Labor Disputes.

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The coal miners of Bell co. first organized in 1917. Wages had been very low, as low as \$2.00 per day for 10 hours work; with unionization came raises to \$3.40 and \$3.80 for 8 hours, these rates being for those engaged in the actual mining or digging of coal. Pay for coal-loaders was increased in proportion.

The wage scale remained substantially the same from 1917 until the World War. Then, due to the high cost of living, the miners demanded increases in pay and secured what was known as the Jacksonville Agreement. Under this wages were boosted to \$6.00 and \$8.00 for 8 hours. Due to the unprecedented demand for coal and a shortage of labor, the miners of the period often earned seemingly fabulous sums for their labor.

When the depression greatly reduced the demand for coal the operators began to cut wages, and to work against the union organizations. Wages fell as low as \$1.00 per day for 10 hours work. When the National Recovery Act went into effect the officials of the United Mine Workers of America made a drive for unionization of every possible mine, and negotiated contracts with operators for wage scales of \$3.00 to \$4.00 per 7 hour day. Tonnage rates of 18¢ and 20¢ to 43¢ and 52¢ per ton were established.

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This scale prevailed until October 1, 1935, when a new contract was sought raising base rates from \$5.50 to \$5.26 per day, and tonnage rates from 50¢ to 65¢ per ton. In an attempt to force operators to sign this new contract, the miners were on strike from September 1st to October 1st, 1935. While picket lines were formed at several mines, no violence occurred in Bell co. All of this organization work was by the United Mine Workers of America, fairly conservative, and affiliated with the American Federation of Labor.

The National Miners organization, referred to as the "Reds" by the U. M. W., has caused considerable in Bell co. by their attempt to organize. It is a very radical union and is thought by many to be affiliated with the Communists.

The Progressive Miners union from the Illinois coal fields came to Bell co. in 1935 and attempted to organize, but without success. The Progressives have a reputation as trouble-makers, and, in common with the National Miners, are bitterly opposed by the more conservative United Mine Workers.

The U. M. W. of A. have had much strife, ending in slayings, with the so-called "gun-thugs" or deputies hired by coal operators in mine camps. Kentucky's 1936 General Assembly or law-making body had before it a bill which would prohibit the salary of any deputy sheriff being paid by a private concern or individual. This proposed law was not passed; it was especially aimed at the mining counties where hundreds of deputy sheriffs are

Pineville, Bell co., Ky.

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Strife between the mine unions and operators in Bell co. has been, is now, and probably will continue to be, bitter indeed. Arson, dynamiting, and murder in many instances, have followed the conflict due to attempted unionization in S. E. coal fields.

(Note to State Editors: This may be considered as representing the view-point of the miners, particularly those of the United Mine Workers of America, the most conservative of the miners' organizations. Mr. George M. Burchett, Field Representative of U. M. W., aided our Local Guide Worker in preparation of copy.

The Labor Disputes copy from Middlesboro Guide Worker, also Bell co., is along the line of the position of the coal mine operators.)

Turner, Guide Supervisor, London District.

Pineville, Bell Co., Ky.

Mrs. Thelma King,
Field Worker.

Box 1 File 5

Manufacturing and Industry. Pineville has practically no manufacturing or industrial plants, being in the main a trading center for the surrounding coal fields. There is no manufacturing beyond the necessary utilities that serve Pineville with light, power, ice, etc.

The Kentucky Utilities operate a plant for generating electricity at Four Mile, on the Cumberland River just N. of Pineville. Power produced here is used for lighting and power in both Pineville and Middlesboro, as well as being used in the many coal mines in that territory for the various mining operations now conducted with electricity such as motors, lighting, loading and cutting machines. Modern coal mining makes extensive use of electricity and that need is supplied in the Pineville area by the Kentucky Utilities generating plant near Pineville. This plant has now been in operation about fifteen years and employs 32 men. This plant also manufactures and distributes ice in and around Pineville. This is a steam plant and coal mined in that territory is used for its operation.

The Southern Dairies operates an ice manufacturing plant in Pineville, and retails ice to the city in addition to its regular handling of milk, butter, and ice cream. This concern employs six men, and is housed in a brick building on River St. in Pineville.

Pineville.

Box 1 File 5
COHIST

~~The~~ The Kentucky-West Virginia Utilities Co. operate a pumping station and water plant at Pineville, supplying water to the city.

The Pineville Steam Laundry operates a modern laundry that serves Pineville, and vicinity.

Two grist mills, grinding corn into meal and feed, are operated in Pineville, one by Ben Howard, the other by Harve Miracle.

Pineville has one good-sized publishing plant operated by Herndon Evans, that publishes the "Pineville Sun" and the "Cumberland Courier". This plant is located on Virginia Ave.

This completes the list of what might be considered manufacturing and industrial plants in Pineville. The town has the usual quota of wholesale and retail groceries, hardware and furniture stores, and some very good drug stores. The hardware stores in Pineville that do a wholesale business handle considerable mine supplies for the coal mines of that section.

There are many coal mines near Pineville, but this will be thoroly covered under the topic of "Natural Resources".

Pineville

3.

Reference sources:

~~Source~~

Mr. D. O. Smith, Kentucky Utilities, Pineville

Mr. George Smith, age 65, old resident of Pineville.

Mr. Joe Marning, age 63, old resident of Pineville.

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Pineville, Bell co., Ky.

Box 1 File 5
CUMIST
Thelma King

Public Records.

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The city and county records of Pineville, and Bell county, are preserved intact. None have been lost, burned or otherwise destroyed. The county records date back to 1867.

Until recently the Bell county records were in poor condition, but they are now being cross-indexed and at the present time are in reasonably good condition.

Written History of Town.

No book on the history of Pineville has been published. A paper, "The Cumberland Ford Settlement", copyright 1930, was prepared and read before the Filson Club of Louisville by Henry Harvey Fuson, and later published in the Kentucky Progress Magazine. This dealt with the history of Pineville, which is located on the site of the old Cumberland Ford Settlement, at a crossing of the Cumberland River.

Libraries.

1. Pineville Public Library, established October 1933, now has about 2,000 volumes, collected thru public donation. It now has temporary quarters in two rooms in the Asher Bldg. donated by Mr. Asher, who also furnishes without charge its light and heat. The library now has an average circulation of 70 books per day, and the Librarian is Miss Pratt.

Pineville, Bell co., ky.

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included on its shelves are:

Jefferson's Geological Survey.

History of Pioneer Kentucky.

Smith's History of Kentucky.

Kinhead's History of Kentucky, and files of

Kentucky Progress Magazine.

2. Pineville School Library, with a total of some 2,000 volumes, has about 20 books on Kentucky, and 11 volumes of reference books. It has an average circulation of about 35 books per day. Miss May Fox Clardy is Librarian.

Local Newspapers, on Local History, etc.

The Pineville Sun and the Cumberland Courier print from time to time articles as contributed by readers, altho no definite policy on this prevails.

Reference sources:

Mr. J. H. Lee, County Auditor, Bell co., Pineville.

Miss May Fox Clardy, Librarian, Pineville School.

Miss Pratt, Librarian, Pineville Public Library.

The Cumberland Ford Settlement. Filson Club Paper. H. H. Fuson. 1930.

JOSH BELL COUNTY ONCE WAS NAME OF KENTUCKY SECTION

K. Counties

PINEVILLE, Ky., March 6 (AP)—Until 1873 the county of which Pineville is the seat of government was known as Josh Bell county. A special act of the legislature in that year dropped the "Josh." The county was named for Joshua F. Bell, who served in congress and was later secretary of state under Gov. John J. Crittenden. Bell was born in Danville and was a graduate of Centre College.

The county was created in 1867 and was the 112th in the state. It was formed from parts of Knox, Harlan and Whitley counties.

Pineville, situated in the western part of the county, received its name from Pine mountain, which rises high on both sides of the city.

On the border of this county is historic Cumberland gap. Here it was that the first explorers entered the state with their wagons—the only spot for miles where they could cross the mountains.

During the War Between the States, the gap was considered a point of vital importance and was alternately held by both armies. It was through this spot that Daniel Boone and other of the state's pioneers entered the "dark and bloody ground."

Dr. Thomas Walker, grandfather of the mother of Joshua Bell, entered the state through Cumberland gap in 1747, with a party which included Ambrose Powell and Colby Chew and is credited by Collins' History of Kentucky with being the discoverer of the famous pass through the mountains.